Pacific School of
Religion
Berkeley, Calif.

THE GOLDEN REED;

OR, THE

True Measure of a True Church.

BY

B. F. BARRETT.

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"And he that talked with me had a GOLDEN REED to measure the city, and the gates thereof, and the wall thereof."—REV. XXI. 15.

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EXPLANATION OF REFERENCES.

The works of Swedenborg quoted and referred to in the following pages, are:

A. C.	which stand for	Arcana Cœlestia.
A. E.	"	"	Apocalypse Explained.
A. R.	"	"	Apocalypse Revealed.
T. C. R.	"	"	True Christian Religion.
H. H.	"	"	Heaven and Hell.
C. L.	"	"	Conjugial Love.
D. P.	"	"	Divine Providence.
D. L. W.	"	"	Divine Love and Wisdom.
L. J.	"	"	Last Judgment.
Contin. L. J.	"	"	Continuation of the Last Judgment.
N. J. D.	"	"	The New Jerusalem and its Heavenly Doctrine.
D. S. S.	"	"	Doctrine concerning the Sacred Scripture.
B. E.	"	"	Brief Exposition.
D. F.	"	"	Doctrine of Faith.

PREFACE.

One of the striking indications of the New Age upon which we have entered, is to be seen in the stanch and manly opposition of robust souls to every thing savoring of bigotry, sectarianism, or intolerance in religion: And the stern rebuke, which these dark relics of the Old Age are hourly receiving from the wisest and best men in all Christian communions, is an encouraging sign of the New Times. Not that these men are becoming more indifferent to truth and error, less strong in their convictions, or less earnest in asserting and defending them. Rather is it because their perceptions of truth are becoming clearer, and their convictions deeper and stronger; for many of the best minds of the Age are beginning to see that there is a higher and broader platform for Christians to stand and act upon, than has hitherto been generally recognized. There is a dawning faith in the possibility of a Church based upon those two great commandments, which require love to the Lord and

love to the neighbor ;—of a Church at once Christian, yet catholic and universal, which, exalting charity above faith—life above doctrine,—permitting a wide diversity of belief, and eschewing all intolerance and the hurtful spirit of sect, shall, with maternal tenderness, clasp in her embrace the men of every color, clime, and creed, who acknowledge a Divine Being, and live in charity towards the neighbor. Such a Church, which seems to have dawned on the vision of the Prophets of old, might worthily be called "the Bride, the Lamb's wife." But such a Church cannot be founded by man. It must come, if it come at all, like the New Jerusalem, which the Apocalyptic divine beheld in vision, "coming down from God out of heaven, prepared as a Bride adorned for her husband."

Some years ago the writer dreamed of such a Church, while quietly pursuing his theological studies in one of our New England universities. But then he little dreamed that this Church had already been spoken into existence ;—that its foundations, "garnished with all manner of precious stones," had actually been laid. And still less did he dream of looking for it in the quarter where he has since found it ; for the name of SWEDENBORG was with him then, what it probably is with ten thousand others now, the synonym of lunatic. It had become, through the force of popular rumor, associated in his mind with whatever was wild, visionary and fanatical in religion. And when invited to look into the writings of this man, he was prone to ask, and in his heart did ask, "Can any good thing come out of Naza-

reth ?" And to those who feel prompted to ask the same question, as their eyes light upon the extracts in this volume, his simple answer is the one given of yore, "Come and see."

THE GOLDEN REED is a symbolical title, which will be explained in the proper place, but whose meaning may be best learned, perhaps, from the contents of the volume. The work is neither controversial nor argumentative. It undertakes neither to prove the Old Theology false, nor the New Theology true. It aims simply to show, that the New Christian Church, which is based upon the Word of God as expounded in the theological writings of Swedenborg, and *rationally* understood, is a universal and truly catholic Church. There is reason to believe that this Church is regarded by many as only one of the numerous *sects* in Christendom, and one liberally imbued, too, with the spirit of sect. However this may be, I think the copious extracts in the following pages will amply bear me out in the assertion, that, in point of genuine catholicity, no other writer on Christian theology is to be compared with Swedenborg. I say *genuine* catholicity; for while he everywhere evinces the utmost indulgence, and a charming spirit of toleration, towards all forms of religious belief innocently imbibed and conscientiously held, he never for a moment seems indifferent to error, nor says aught to sink in our regard the intrinsic beauty, excellence, and value of truth.

It was the original design of the writer to have made this volume consist entirely of extracts from Swedenborg, ar-

ranged in different chapters under the titles here given. And although this plan, for various reasons, was subsequently abandoned, still it is confessed that the largest part of the labor bestowed on the work, has consisted in selecting, classifying and arranging the extracts, which have been gathered by a careful reading of more than ten thousand pages. And for the diligence and labor thus bestowed, if for nothing else, the author feels that he is fairly entitled to the thanks of his readers; for it is these extracts which give the chief value to the book, and which are believed to be in the main of such a character as will richly repay a careful perusal.

The work is submitted to the Christian public in the devout hope that it may be a means, under Divine Providence, of doing something towards "casting out" from men's minds the mischievous and hateful spirit of sect, of opening to some eyes the glad vision of a truly catholic and universal Church, and of hastening that happy time when Christians "shall beat their swords into ploughshares, and their spears into pruning-hooks," and the melancholy din of war be no more heard in the churches.

BROOKLYN, *March* 31, 1855.

THE GOLDEN REED.

INTRODUCTION.

At the time of our Lord's advent in the flesh, the Jewish Church was consummated, and a New Church was instituted, which, receiving its name from its divine Founder, has ever since been known as the Christian Church. But it appears from divine prophecy, that this Christian Church, like its predecessor the Jewish, was destined to run its course, to reach its consummation, and to be in turn succeeded by another New Church, to be called the New Jerusalem. The consummation of this first Christian Church is what is referred to in those prophetic announcements concerning "*the Consummation of the Age*," incorrectly translated "*the end of the world*;" and also by *the passing away of the former heaven and the former earth*, spoken of in the Apocalypse xxi. 1. The passing away of the *first heaven*, refers to the judgment executed upon that vast assemblage of

Christians in the world of spirits, who had, from the commencement of Christianity, formed to themselves an *imaginary* heaven in that world, and one, therefore, which could not be permanent. It was an association of professed Christians, based upon a certain agreement in externals; all, while in this external state, imagining themselves to be in heaven. But, inasmuch as they were internally very dissimilar in character, therefore, when their interior or higher, their *real* life is unfolded and made manifest, their association must be broken up, and thus their imaginary heaven must pass away. And at the same time, and in consequence of this event, a higher or more interior, because more spiritual life is opened to the view of Christians on earth; a higher, truer, more permanent, because more real and spiritual ground of union among Christians is disclosed; and a higher, or more interior and spiritual sense to the Sacred Scriptures, is revealed;—a sense, which, resting upon the latter as the sunlight upon the clouds, exhibits the marvellous and hitherto almost hidden glory of the divine Word;—a sense, which, when it comes to our understandings in all its glory, and to our hearts in all its power, reveals to us the true meaning of that predicted second appearing of the Lord, which was to be "upon the clouds of heaven, with power and great glory." This higher spiritual sense of the divine Word, which was to be, *and has been*, unfolded, shows us what is an internal, genuine, and therefore permanent church, and what is an ex-

ternal, spurious, and therefore transitory one. It shows us what sort of a spirit and life must characterize the one and the other.

Now the Christian Church hitherto has been, for the most part, a merely external church. It has drawn its instruction from the external or literal sense of the Word, with scarcely an acknowledgment, since the days of the early Fathers, of the existence of any higher sense. It has demanded an agreement in externals—a conformity in doctrinals and rituals, as a ground of Christian fellowship, and has failed to recognize, because it could not see, any higher ground. And its doctrinals, being drawn from the external sense of the Word, as apprehended by the merely external or natural mind, have not been spiritual, nor suited to the wants of man's spiritual nature. And inasmuch as *progress*—an advance from a lower to a higher, or from an external and natural to a more internal and spiritual state of life, is the destiny of humanity, therefore the first dispensation of Christianity, yielding to the law of progress, must, in time, give place to another and higher dispensation, or to a dispensation of more interior and spiritual truth. Therefore the first Christian Church could not be a permanent church. It must, from its very nature, live out its time, come to its end, and be succeeded by a more interior, spiritual, and living church. And the end of that church is what is referred to by *the passing away of the former earth.* And the New Christian Church, which was to succeed it, or rather

its beautiful, orderly and compact system of doctrines, is what was representatively foreshadowed by "the Holy city New Jerusalem," which John saw "coming down from God out of heaven, prepared as a bride adorned for her husband." The doctrines of the New Church are all contained in the Word of the Lord, understood according to its spiritual sense, and are, therefore, all derived from the Word, which was in the beginning with God, and is God. Thus they may be said to come down from God out of the interior or heavenly sense of His Word. And this is why the Holy City was seen "coming down from God out of heaven." Its walls and foundations, too, are described as consisting of all manner of precious stones, to denote the exceeding beauty, durability and worth of the truths which constitute the doctrine of the New Jerusalem. And the high degree of spiritual illustration, or mental illumination, which would be enjoyed by the New Christian Church—an enlightenment produced by the opening and revealing of the spiritual sense of the Word—is often spoken of in the New Testament, where the theme of prophecy is the New Jerusalem Dispensation, or the second appearing of the Lord. Thus it is declared in Matthew, that "as the lightning cometh out of the east, and shineth even unto the west, so shall the coming of the Son of Man be." And in the Revelation it is said of the New Jerusalem, that "the glory of God did lighten it, and the Lamb is the lamp thereof." And again: "There shall be no night there; and they need no lamp,

neither light of the sun ; for the Lord God giveth them light." And this promised state of high spiritual enlightenment is spoken of in Isaiah, as a time when "the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days."

EMANUEL SWEDENBOURG is regarded as the divinely appointed instrument in unfolding and revealing the spiritual sense of the Word or Sacred Scripture, wherein are taught all the doctrines of the New Jerusalem. When, therefore, we speak of what the New Church teaches, we would be understood as referring to what is taught in those writings, which are acknowledged to be of standard authority in this church —the theological writings of Swedenborg ; or rather, the Sacred Scripture as interpreted by these writings. And when we speak of the rationality and catholicity of the New Church, we refer to the rationality and catholicity of these writings. Individuals and associations professing to be of the New Church, may hold opinions at variance with the obvious import or general scope of Swedenborg's teachings ; but the New Church is not to be held responsible for any such opinions, however large the majority who favor them. Only what the Lord teaches through his appointed servant for unfolding and revealing the doctrines of the New Jerusalem, is to be regarded as strictly the teaching of the New Church. And the humblest individual may confidently appeal from the teachings of societies, associations, conventions, and clergy, and refuse to

yield them his assent, when, in his judgment, they are not in agreement with the Word of the Lord, nor with the divinely authorized teachings of Swedenborg.

A true church will, in its doctrinal teachings, be adapted to the character and wants of true men. It will address men as free and rational beings ; for freedom and rationality are the truly human faculties. The New Church does this in an eminent degree. Unlike its predecessors, it does not require that the understanding be held in subjection to faith, but encourages the freest exercise of the rational faculty in matters of religion. It maintains that all true religious doctrine has relation to life ; and that, in order that doctrine may be applied to life, it must be rationally received. And in point of genuine catholicity, the New Church surpasses all other churches which have existed within the records of ecclesiastical history. When its character in this respect comes to be better understood, it cannot fail to command the respect and admiration of all large and liberal minds. It will be seen to be the only universal and truly catholic church, of which the men of our times have any knowledge.

And if liberty and rationality be among the characteristics of a true church, as they are of a true man, the impartial reader of the extracts from the writings of Swedenborg which this volume contains, will admit that the claims of the New Jerusalem to be considered a true church, rest upon a very substantial foundation.

CHAPTER I.

A RATIONAL RELIGIOUS BELIEF.

When any truth is presented to our minds, if it be understood, or mentally seen and acknowledged to be true, it is said to be *rationally* received. We may learn to repeat certain formulas which we have gathered from books, or from the tongues of other men; and these formulas may express truths, but truths of which our understanding takes no cognizance. In that case, if we acknowledge the truths expressed in such formulas, we do so only with our lips, not with the understanding. Our acknowledgment is blind and unintelligent. We do not receive the truth rationally; and, to all practical purposes, it is the same as if we did not receive it at all, or as if the formulas we accept contained falses instead of truths. For all genuine truth is practical, and applicable to human life; either to the outer or the inner life; either to the wants of the body or the wants of the soul. But it is obvious that no truth, until it be clearly and rationally comprehended, can be applied to life. All truth is but the expression of some law,

either natural or spiritual; and we cannot rationally obey the law, until we understand it, or see it to be a law.

All the laws of our spiritual life, and all the doctrines and precepts of the divine Word, are capable of being rationally received, and, according to the teaching of the New Church, ought to be so received. This Church does not require us to accept, nay, it clearly forbids our accepting, any thing for truth which we do not understand, or rationally comprehend. It is far different in this, as in other respects, from the Churches which have preceded it. Hitherto, Christians have been required to hold their understanding in subjection to their faith, and to accept for truth many things which they did not comprehend, and which, had they been allowed or encouraged to exercise the rational faculty, they would have rejected as untrue. And whenever religious teachers have been too closely questioned concerning doctrines which would not bear a rational examination, it has been their habit to deny the use of reason in matters of religious faith, and to seek shelter behind that very convenient but much-abused word, *mystery*. But whenever the advocates of any doctrine or system of doctrines feel constrained to shelter themselves behind this word, they betray a consciousness that their doctrine or system is defective, if not altogether untrue. For it is a characteristic of all true doctrine, that it courts investigation. It ever seeks to be seen in the light. It dreads not the freest exercise of the

intellectual faculty. It shrinks not from the severest scrutiny. And the more closely it is examined, the more obvious does its truth appear. Instead of hiding itself behind the famous redoubt of *mystery*, it asks only to be brought forth more fully into the clear light of day.

"But are we not," it may be asked, "encompassed with mystery on all sides? Is not life itself a mystery? The crystallization of minerals, the growth of vegetables, the flowering of trees, the perpetuity of the sun's light and warmth,—are they not all mysteries? And shall we refuse to believe these simple facts because of the *mystery* in which they are enveloped?" Certainly not. But let us be careful that we do not impose upon ourselves, nor suffer others to impose upon us, by sophistry of this sort. Let us guard against confounding the simple *facts* with the encompassing *mystery*. The *facts* alleged are fully within the grasp of the intellect. When it is said that the grass grows, or the trees blossom, or man lives, the understanding takes full cognizance of the fact. We see that all which is alleged is true; and *because* we see it to be true, and fully understand it, *therefore* we believe it. But our belief, in this instance, goes not one step in advance of our understanding. We simply believe a fact which we see and know. We believe, indeed, *in the existence* of an encompassing mystery, in the existence of underlying laws which we have not yet been, and may never be, able to fathom; but this also is a fact, of which we are as

well assured as of the other; and we believe nothing but the fact. For we cannot be said to *believe* those underlying laws, of which, as yet, we do not pretend to have any knowledge; and because, to our minds, they are shrouded in darkness, therefore we call them *mystery*. The very term implies that the things to which it is applied are things not cognizable by the human intellect, or at any rate, not yet understood; therefore they cannot really be believed; because belief is something more than a mere utterance of the lips—it is the assent of the understanding. Besides, if it be lawful and right to believe what we do not understand, or what appears to us self-contradictory and absurd, and to justify ourselves in such kind of belief by pleading that impenetrable mystery surrounds us on every side, then what shall prevent us from receiving falsehood instead of truth? What security have we against the most pernicious errors, save our own understanding illumined by the Word of the Lord? We may believe what the church teaches, or what certain great men, in whom we have confidence, have believed and taught; and we may believe it solely on their authority, without seeing what we believe in any rational light. Such belief has hitherto been common among Christians; but it hardly deserves the name of belief. It is not belief, but simply a persuasion; or it is the belief of undeveloped minds,—the faith of children, not the faith of rational and full-grown men. And, however useful this persuasive faith may have been under previous dispensations, and however neces-

sary in the progress of humanity towards a higher and more mature state, it is clearly not the faith of a true Church, nor of a true man. For the faith of a true man is a rational faith. In respect to spiritual truth, he believes, not merely on the authority of others, but because he sees the truth for himself. He sees it with his own eyes, and not through the eyes of others ; and this it is which constitutes a rational faith. Such must be the faith of a truly spiritual Church. And that such *is* the faith and such the teaching of the New Christian Church, will appear from the following extracts, drawn from the standard writings of this Church :—

By the holy city, New Jerusalem (mentioned in the Apocalypse), is signified the Lord's New Church. By every precious stone [which adorned the foundations of the walls of the city] is signified the Word in its literal sense, pellucid from its spiritual sense; and since this is in proportion to reception, therefore it signifies that all things of doctrine derived from the Word with them, will appear in light according to reception. Such persons as do not think deeply, cannot believe it to be possible for all things relating to the New Church to appear in light, but let them know that this is possible, for every man has exterior and interior thought. Interior thought is in the light of heaven, and is called perception, and exterior thought is in the light of the world; and the understanding of every man is such that it can be elevated even into the light of heaven, and also is elevated, if from any delight he desires to see the truth. That this is the case has been given me to know by much experience, concerning which, wonderful things may be seen in the

Wisdom of Angels concerning the Divine Providence; and still more in the *Wisdom of Angels concerning the Divine Love and Divine Wisdom*: for the delight of love and wisdom elevates the thought, enabling it to see as in the light that a thing is so, although it had never been heard of before. This light, which illuminates the mind, flows from no other source than out of heaven from the Lord; and as they who will be of the New Jerusalem, will directly approach the Lord, that light will flow-in, in the way of order, which is through the love of the will into the perception of the understanding. But they who have confirmed themselves in this tenet, that the understanding in matters of a theological nature is to see nothing, but that people are blindly to believe what the church teaches, cannot see any truth in the light, for they have obstructed the passage of the light into themselves. This tenet the Reformed Church has retained from the Roman Catholic religion, which declares that no one but the church itself, by which they mean the pope and papal consistory, ought to interpret the Word, and that he who does not in faith embrace all the doctrine delivered by the church, is to be considered as an heretic, and to be anathematized. That this is the case, is evident from a clause of the Council of Trent, in which all the tenets of that religion are established, and where the following words are to be found towards the end: "Then the president, Moronus, said, 'Go in peace;' and this was followed by acclamations, and among others by this declaration of the cardinal of Lorain and the fathers—'This is what we all believe, we are all of this very opinion, we all with one consent abide by and subscribe to it; this is the faith of the blessed Peter and of the apostles, this is the faith of the fathers, this is the faith of the orthodox. So be it, amen, amen; anathema to all heretics, anathema, anathema;'" The decrees of that Council

are adduced in a summary way at the beginning of this work, in which, indeed, there is scarcely a single truth. These particulars are adduced to show that the Reformed have retained from the Roman Catholic religion a blind faith, that is, a faith separated from the understanding; and they who do retain it henceforth cannot be enlightened by divine truths from the Lord. So long as the understanding is held captive under obedience to faith, or so long as the understanding is removed from seeing the truths of the church, theology is only a thing of the memory; and a thing of the memory only is dissipated, like every thing disunited from the judgment, and perishes from its obscurity. Hence it is, that they are "*Blind* leaders of the *blind*; and if the *blind* lead the *blind*, both shall fall into the ditch," Matt. xv. 14. And they are blind, because they do not enter in at the door, but some other way; for Jesus said, "I am the *door*: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture," John x. 9; to find pasture is to be taught, illustrated, and nourished in divine truths; for all who do not enter in through the door, that is, through the Lord, are called *thieves and robbers*; but they who enter through the door, that is, through the Lord, are called *shepherds of the sheep*, in the same chapter, verse 1, 2. Do thou, therefore, my friend, approach the Lord, and shun evils as sins, and reject the doctrine of faith alone, and then your understanding will be opened, and you will see wonderful things, and be affected by them.—*A. R.* 914.

Ratiocinations [from falses], in all their abundance, fall to nothing before the spiritual truths *rationally understood*, which the Michaels, of whom the New Church consists, can bring forward. Since in the New Church this tenet is rejected, that the understanding is to be kept in subjection

to faith, and in the place of it, it is a received maxim that the truth of the church should *be seen* in order that it may be believed; and since truth cannot be seen otherwise than *rationally*, therefore it is said, from truths rationally understood, How can any man be led by the Lord and conjoined with heaven, who shuts up his understanding against such things as relate to salvation and eternal life? Is it not the understanding which requires to be illuminated and instructed? And what is the understanding closed by religion, but thick darkness, and such darkness too as rejects from itself the light that would illuminate? Again, who can acknowledge truth and retain it, unless he *sees* it? What is truth not seen, but a voice not understood, which, by sensual-corporeal men, is usually retained in the memory, but not so by the wise? The wise, indeed, cast off empty or unmeaning words from the memory, that is, such as have not entered into their minds by being understood; as that one God consists of three persons; also that the Lord, born from eternity, is not one and the same as the Lord born in time; that is, that one Lord is God, and not the other; and again, that a life of charity, which consists in good works, and likewise in repenting of evil works, contributes nothing to salvation. A wise man does not understand such things; therefore from his rationality he says, Is religion then of no consequence? Does not religion consist in shunning evil and doing good? Should not the doctrine of the church teach this, as well as what a man ought to believe, that he may do the good things of religion from God?—*A. R.* 564.

There is given the thought of light concerning God, and concerning things divine, which in heaven are called celestial and spiritual, in the world ecclesiastical and theological, and there is given the thought not of light concern-

ing them. The thought not of light appertains to those who know those things and do not understand them; such are all at this day, who are willing that the understanding be kept under the obedience of faith; yea, that what is not intelligible should be believed, saying, that intellectual faith is not true faith. But these are they who are not in the genuine affection of truth from an interior principle, and consequently are not in any illustration, whilst several of them are in the conceit of their own intelligence, and in the love of domineering, by the holy things of the church, over the souls of men; not aware that truth wills to be in the light, since the light of heaven is divine truth, and that the understanding truly human is affected by that light, and sees from it; and if it did not see, it would be the memory that hath faith, and not the man; and such faith is blind, because without an idea from the light of truth, for the understanding is the man, and the memory is introductory. If what is *not intelligible* is to be believed, man, like a parrot, might be taught to speak and to remember even that there is sanctity in the bones of the dead, and in sepulchres; that carcasses do miracles, that man will be tormented in purgatory if he does not consecrate his wealth to idols or monasteries, that men are gods because heaven and hell are in their power; not to mention other similar articles of faith, which man must believe *from a blind faith*, and from a *closed understanding*, and thus from the light of both extinguished. But be it known that all the truths of the Word, which are the truths of heaven and of the church, may be *seen by the understanding*, in heaven spiritually, in the world *rationally*; for the understanding truly human is the very sight itself of those things, being separated from what is material, and when it is separated, it sees truths as clearly as the eye sees objects; it sees truths as it loves

them, for as it loves them it is illustrated. The angels have wisdom in consequence of *seeing* truths; wherefore when it is said to any angel, that this or that is to be believed, although it is not understood, the angel replies, Do you suppose me to be insane, or that you yourself are a god whom I am bound to believe? If I *do not see*, it may be something false from hell.—*A. E.* 1100.

The circle of the life of man is to know, to understand, to will, and to do; for the spiritual life of man commences from knowing, from thence it is continued into the understanding, afterwards into willing, and lastly into doing. Whence it is also evident that knowledges are only in the entrance to the life while they are in the memory, and that they are not fully in the man until they are in his deeds; also, that they are more fully in his deeds, the more fully they are in his understanding and will. The faith of knowledges, before it becomes the faith of life, is merely historical faith, the quality of which is well-known, namely, that a thing is believed so to be because another has said it; this, before it becomes the man's own property, is the property of another, or another man's property pertaining to him. Another quality of such faith is, that it is a faith of things unknown; for it is said that such things are to be believed, although they are not understood, yea, that they are not to be searched into by the understanding; when yet such is the nature of spiritual faith, that truths themselves are seen in it, and so are believed. In heaven, no one believes any truth unless he sees or has seen it; for there they say, who can believe that it is so unless he sees it? Perhaps it may be false, and none but the evil can believe what is false; for the evil, from evil, see falsities, whereas the good, from good, see truths; and inasmuch as good is from

the Lord, the sight of truth from good is also from the Lord. The reason why the angels see truths, is, because the light of heaven, in which they are, is the divine truth proceeding from the Lord; hence all in the world also, to whom that light pertains, have the sight of truth.—*A. E.* 242.

They who do not acknowledge the divine in the Lord's Human, and who do not love truth spiritually, or because it is truth, cannot have the understanding illustrated so as, by virtue thereof, to see whether a thing be true or not; but they see appearances of truth as genuine truths, and confirm them as genuine from the literal sense of the Word, notwithstanding most things in that sense are appearances, which, if confirmed as genuine truths, are falsified; and falsified truths are falses. These latter, inasmuch as they cannot see truths from the light of truth, and so apprehend them in the understanding, are in an obscure, yea, in a blind faith concerning things to be believed; and a blind faith is like an eye which can see little or nothing; yea, a blind faith is not faith, but only a persuasion; and whereas such a persuasion is from another, either from some master or preacher, or from the Word not understood, it is an historical faith, which is natural and not spiritual. Such persons also, inasmuch as they do not see truths, are not willing that the doctrinals of the church should be approached and viewed from any principle of understanding, but say that they are to be received from a principle of obedience, which is called the obedience of faith; and the things which are received from such a blind obedience, are not known whether they be true or false; neither can such things open the way to heaven, for in heaven nothing is acknowledged as truth except what is seen, that is, *understood*. The light of heaven also is

such, that, by virtue thereof, truths appear before the understanding of the mind, as objects of the world appear before the sight of the eye. Wherefore they in the world who have seen truths no otherwise than from a blind sight of faith, when they are carried into heaven to the angels, see nothing at all, not even the angels there, and much less the magnificent things about them; and then also they become stupid as to the understanding, and their eyes are darkened, and so they depart. It is however to be observed, that all those are here meant, who have separated faith from charity, and not those who have lived the life of faith, which is called charity, and so have not separated them; for all such are in the desire of seeing truths; wherefore when they come into the spiritual world, which is immediately after their departure from this, it is given them to see truths according to their desire; the reason is, because with them the spiritual mind is opened, and hence they are in the light of heaven, into which they are actually let after their departure from the natural world.—*A. E.* 759.

With those who are in the doctrine of faith alone, there is indeed no faith, by which is to be understood no spiritual faith, or not the faith of the church; yet such possess natural faith, which is also called persuasive faith; for they believe that the Word is divine, they believe in eternal life, they believe also in the remission of sins, and in many other things; but such faith, with those who are without charity, is merely persuasive faith, which, regarded in itself, does not differ from a faith of things unknown which are heard from others in the world, and are believed although neither seen nor understood, but because they are said by some one whom such persons think worthy of credit; thus it is only the faith of another in themselves, and not their own. And this faith,

which is not made their own by sight and understanding, is not unlike the faith of one born blind concerning colors and objects of sight in the world, who has also a dulness in the sense of touching, concerning which things he has an extraneous idea, which no one knows but himself. This faith is what is called historical faith, and is by no means a spiritual faith, such as the faith of the church ought to be.—*A. E.* 232.

That they who hold the doctrine of faith alone, and of justification thereby, are without the understanding of truth, is plain from this circumstance, that faith alone, or faith without charity, resides wholly in the memory, and nothing thereof in the understanding; hence, they who are principled therein, remove the understanding from the things which pertain to faith, saying that such things are to be believed, and that the understanding has nothing to do with them. Thus they can say whatsoever they will, be it ever so false, provided they know how to adduce something in confirmation thereof from the letter of the Word, the spiritual sense of which they are ignorant of. In this lies concealed something similar to the statute of the pontiffs, which is, that all should depend upon what they say; thus persuading the people that they know and see all things, when nevertheless they see nothing. They, therefore, who do not see, that is, who do not *understand* the things which they believe, are meant by the blind. It is also a consequence of this, that they cannot perfect the life by means of the things pertaining to faith; for the way of access to the life of man is through the understanding, and by no other way can man become spiritual. All who are in heaven, see truths with the understanding, and thus receive them; but *what they do not see with the understanding, they do not re-*

ceive; and if any one say to them that they must have faith, although they neither see nor understand, they turn away, saying, how can this be? What I see or understand, that I believe; but what I do not see, nor understand, that I cannot believe; possibly it may be a false principle, which may destroy the spiritual life.—*A. E.* 239.

To those who have not perception respecting truth, there is given that which appears like truth, and this according to their rational principle, that is, according to their apprehension; for thus it is received. It is permitted every one *to believe truths as he apprehends them;* unless this was the case, there would be no reception, because there would be no acknowledgment.—*A. C.* 3385.

Shut people's eyes and stop their ears, that is, cause them not to think from any understanding, and then tell those who are impressed with any idea of life eternal whatever you will, and they will believe it; yea, though you should tell them, that God can be angry and breathe vengeance; that God can inflict eternal damnation upon any one; that God requires to be moved to compassion by his Son's blood; that he will impute and attribute that to man as a merit of his own, and will save him by his barely thinking so; as also, that one God could stipulate and enjoin such things to another God of one essence with himself; with any other extravagances of a similar kind. But do you open your eyes and unstop your ears, that is, think of the above notions from your understanding, and you will immediately see their utter disagreement with the truth.

Shut people's eyes, stop their ears, and cause them not to think from any understanding, then might you not induce them to believe, that God has given all his power to

a man (the pope), that he might be as God upon earth? Might you not induce them to believe, that dead men ought to be invoked? that people ought to uncover their heads, and fall down upon their knees, before their images? and that their carcasses, bones and sepulchres, are sacred, and ought to be venerated? But if you open your eyes and unstop your ears, that is, if you think of these things from any understanding, will you not view them as enormities which human reason must abominate?

When these things, and the like, are received by a man whose understanding is shut up from a principle of religion, may not the temple in which he performs divine worship be then compared to a den or cavern under ground, where he does not know what the objects are which he sees? And may not his religion be compared to living in a house in which there are no windows? And his voice, when the worships, to inarticulate sound? With such a man an angel of heaven cannot discourse, because the one does not understand the language of the other.—*D. F.* 46, '7, '8.

MEMORABLE RELATION.—I once saw a number of spirits assembled, all upon their knees, praying to God to send his angels, that they might converse with them face to face, and open to them the thoughts of their hearts. And when they arose, there appeared three angels in white linen garments, standing before them, and they said, The Lord Jesus Christ has heard your prayers, and has therefore sent us to you; open unto us the thoughts of your hearts. And they answered, We have been told by our priests, that in matters of a theological nature the understanding avails nothing, but only faith; and that in such things intellectual faith is of no service to any one because it is derived from man. We are Englishmen, and have heard many things from our holy

priesthood, which we believed; but when we have conversed with others, who also called themselves the reformed, and with others who called themselves Roman Catholics, and likewise with sectaries, they all appeared to us learned, and yet, in many things, one did not agree with another, and still they all said, "Believe us;" and some of them, "We are God's ministers, and know." But as we know that the divine truths, which are called truths of faith, and which appertain to the church, are not derived to any one from his native soil, nor by inheritance, but out of heaven from God; and as these show the way to heaven, and enter into the life together with the good of charity, and so lead to eternal life, we became anxious and prayed to God upon our knees. Then answered the angels, Read the Word, and believe in the Lord, and you will see the truths which should constitute your faith and life; for all in the Christian world draw their doctrinals from the Word as the only fountain. But two of the company said, We have read, but did not understand; and the angels replied, You did not approach the Lord, and you have besides confirmed yourselves in falses; and added, What is faith without light, and what signifies thinking without understanding? There is nothing human in it. Even magpies and ravens can learn to speak without understanding. We can affirm to you, that every man, whose soul desires it, is capable of seeing the truths of the Word in the light; there does not exist an animal which does not know the food proper to its life when it sees it; and man is a rational and spiritual animal, who sees the food of his life, not that of his body, but of his soul, which is the truth of faith, provided indeed he hungers after it, and seeks it of the Lord. Whatsoever is not received also in the understanding, is not fixed in the memory in reality, but only verbally; therefore, when we have looked down out of heaven into the

world, we have not seen any thing, but have only heard sounds, that are for the most part dissonant.—*A. R.* 224.

That which the angels, in several of the above extracts, are represented as saying, is precisely what many of the best minds on earth are beginning to say —some of them boldly, and with emphasis. They are beginning to demand a *rational* religious belief, fully aware that none other can be permanent or of any practical value to mankind. And a church which is unable to answer this demand, cannot expect long to maintain its hold on the affections or respect of intelligent men. It is a doomed church, as sure as man is a rational being. While on the other hand, it is certainly a strong argument in favor of the truth of any system of doctrinal theology, when it can afford to be judged by the principles here laid down. And to those who incline to doubt whether the New Theology can afford to be thus severely tested, we have only to say, "Come and see."

CHAPTER II.

HEREDITARY FAITH.

Almost all men, on arriving at adult age, find themselves in possession of some kind of religious belief. Generally it is the belief of their parents and foregone ancestry, and may therefore be called *hereditary* belief. It is the faith of the church in which they have been born and educated. It is not a belief which they have wrought out for themselves by the free and voluntary exercise of their own understanding, but one which has been prepared for them by others, and instilled into them from earliest childhood. It is a part of their patrimonial estate. They inherit it, just as they inherit houses and lands. And as the heir has had nothing to do in the accumulation of the estate he inherits, so neither is he in any degree responsible for its nature, amount or condition. It may have been gathered by the hard hand of avarice, or extorted by violence, oppression and wrong; or it may consist in barren lands, decayed tenements, and unproductive stocks, yet without any fault on his part. So neither has a man had any thing to do in forming

the religious belief which he inherits. Whether his hereditary faith shall be that of the New Church or of the Old Church, Unitarian or Trinitarian, Protestant or Catholic, Mahometan or Pagan, is not within the power of any mortal to determine beforehand. This is a matter over which men have as little control, as they have over their sex or complexion, the time and place of their birth, or the amount and condition of their natural patrimony. If they inherit a false faith, therefore, it is no fault of theirs; nor any merit if they inherit a true one. How, then, shall this hereditary faith be treated? Shall it be tested, or shall it be accepted and acquiesced in without scrutiny? What *ought* to be the teaching of a true catholic church on this subject?

We are none of us naturally inclined to depart from the faith of our fathers. We naturally incline to look upon it as the only true faith; and to think of calling it in question, or of seriously inquiring whether it be true, seems like an act of impiety. This can rarely be done during the period of minority, nor is it well that it should be. The Creator has, for a wise and beneficent purpose, implanted in the breasts of children a religious respect for the opinions of their parents, and those who have the training of them in their early years. A child seldom rejects or calls in question the views of its parents. And it is better even that it should accept false teaching for the truth, than that it should lose respect for its parents' judgment, or faith in the correctness of their

opinions. Children may, sometimes, differ in religious belief from their parents, and from the church in which they have been born and educated ; but it is rarely wise or safe to encourage such difference of opinion during the term of their minority. For as yet their reason and judgment are not sufficiently mature, to enable them to form correct opinions for themselves ; and an attempt to sit in judgment upon the views of their divinely appointed guardians and teachers, could rarely be made without danger to their reverence and piety. It is right and proper, as a general thing, that young persons should accept whatever is taught them for truth, even though it should not be truth ; for if false, the false is not imputed to them. It seems most agreeable to infinite Wisdom, and therefore cannot fail to be the safest course, that they should continue to believe as they have been taught by their parents, or by the church in which they were born, until such time as they are qualified to act in freedom according to reason, and to judge for themselves what is true and what is false. When this period arrives, then their spiritual patrimony becomes their own, and they alone are responsible for the use they make of it. It may be an unfortunate and troublesome inheritance, but they cannot for this reason rid themselves of the obligation which its possession imposes. It is *theirs*, and they are bound to do something with it. They must either part with it, or improve it, or become more and more encumbered by it. It becomes their first duty, there-

fore, when arrived at years of maturity, to inquire into the nature of their spiritual inheritance—to ascertain, if possible, whether it be in fruitful or sterile lands, in genuine or spurious coin. They should consider that *their* hereditary belief is as likely to be false, or at best but partially true, as that of others; that, however strongly they may be wedded to it, because it *is* the belief of their fathers, or of the church in which they were born, this furnishes no sure guarantee of its truth; that, had they been born and educated in a different church—among Jews, Romanists, Presbyterians, Episcopalians, Shakers, Baptists, Methodists, or Unitarians—they would as surely have inherited a different faith, and had as strong natural attachment to it as to the one they now hold. Their belief, to be of any real value, should be a *rational* belief. And to be such, it must be the result of their own calm thought and personal examination. Therefore they should institute a free and fearless inquiry into the grounds of their hereditary belief. They should scrutinize severely the faith of their fathers, with a view to ascertain whether indeed it be the true faith. They should bring it "to the law and to the testimony;"—try it by reason, and revelation, and the known laws and constitution of the human soul; for if it be really true, it need not—will not—shrink from the severest test, but will have the concurrent testimony of all these witnesses in its favor. As rational and accountable beings, it is their duty to do this. Fealty to God and truth demands it of them.

And if they fail to do it, they cannot have a rational belief, or one which deserves the name of belief; and they may, through such culpable failure or neglect, be lending the weight of their influence to perpetuate ancient errors, and thereby retard the progress of humanity, and possibly endanger the peace of their own and others' souls. The Creator has graciously endowed us all with reason and understanding; and we cannot innocently despise these gifts, nor leave them for ever folded up in a napkin. We are responsible to God for the use we make of them, and are verily guilty before Him, if we neglect to exercise them upon questions, which, more than all others, concern us as rational and immortal beings. That this is what a true church must teach, will be conceded by every enlightened mind. And now for the teaching of the New Church upon the subject.

There are two ways of procuring truths which are of faith, viz., by doctrinals, and by the Word. When man procures them to himself only by doctrinals, he in such case hath faith in those who have concluded those doctrinals from the Word, and he confirms them with himself to be true because others have said so; thus he doth not believe them from his own faith, but from the faith of others. But when he procures them to himself from the Word, and hence confirms them with himself to be true, in this case he believes them because they are from the Divine [Being], thus from a faith derived from the Divine. Every one who is within the church, first procures to himself the truths which are of faith from doctrinals, and also *ought* to procure them thence,

because he is not yet endowed with a sufficient strength of judgment, to enable him to see them himself from the Word, but in this case those truths are nothing else but scientifics. But when he is able to view them from his own judgment, if in such case he doth not consult the Word to the intent he may thence see whether they be true, they remain with him as scientifics; whereas if in such case he consults the Word from an affection and end of knowing truths, he then, when he hath found them, procures to himself those things which are of faith from the genuine fountain, and in such case they are appropriated to him from the Divine.—*A. C.* 5402.

The truths of faith of the church which are called doctrinals, in the first age, when they are learned, are not otherwise apprehended and committed to the memory, than as other scientifics, and remain as scientifics until man begins to view them from his own sight, and to see *whether they be true*; and when he hath seen that they are true, is then willing to act according to them. This view and this will, cause them to be no longer scientifics, but precepts of life, and finally life; for thus they enter into the life, to which they are appropriated. They who have arrived at adult age, and more so, they who have arrived at old age, and have not viewed the truths of the church, which are called doctrinals, from *their own sight*, and seen whether they be true, and have not been willing in the next place to live according to them, do not retain them with themselves otherwise than as other scientifics, which are only in their natural memory, and thence in the mouth; and when they speak them, they do not speak them from their interior man, or from the heart, but only from the exterior man, and from the mouth. When a man is in this state, he cannot in any wise believe that the truths of the church are true, howsoever it may

seem to himself that he believes; the reason why it seems to himself that he believes them to be true, is, because he hath trust in others, and hath confirmed in himself what he hath received from others. To confirm the things received from others, whether they be true or false, is very easy, nothing being requisite for this purpose but ingenuity alone; these truths of the church, or they who in such a sort are in the truths of the church, are signified by spies coming to see the nakedness of the land; for they do not believe the doctrinals of their church from any affection of truth, but from the affection of hunting after honors, or of catching at gain, on which account in themselves they scarce believe any thing, for the most part cherishing denial in heart.—That they are spies, may be evident enough from this consideration, that men of this description seek for nothing else but spots and blemishes amongst those who are principled in truth from good, to the intent that they may fix upon them a charge of blame, and condemn them. Such, whether they be of the Papists so called, or of the Reformed, or of the Quakers, or of the Socinians, or of the Jews, when once they have confirmed with themselves the doctrines of their own particular church, what are they else than spies, inasmuch as they ridicule and condemn the most essential truths, if taught in any other church than their own, not apprehending that truths are truths [in whatever church, or under whatever name, they may be taught]. The reason is, because they have not an affection of truth for truth's sake, still less for the sake of life, but for the sake of gain. Such also when they read the Word, scrutinize it solely with a view of confirming scientific doctrinals for the sake of gain, and several of them scrutinize the Word that they may see the nakedness of the land; that is to say, that they may see that the truths of the church are not truths, but only serviceable to persuade

others that they are truths, for the sake of lucre. But they who are in the affection of truth for the sake of truth and for the sake of life, consequently for the sake of the Lord's kingdom, have indeed faith in the doctrinals of the church, but still they search the Word for no other end than for the sake of truth, and hence they derive their faith and their conscience. If they are told by any one that they must abide in the doctrinals of the church in which they were born, they think with themselves, that, if they had been born in Judaism, in Socinianism, in Quakerism, in Christian Gentilism, or even out of the church, the same would have been told them by those amongst whom they were born; it being the general cry, Here is the church, Here is the church, Here are truths and nowhere else. And this being the case, they are of opinion that the Word ought to be searched with devout prayer to the Lord for illustration. Such do not disturb any one within the church, neither do they at any time condemn others, knowing that every one who is a church liveth from his faith.—*A. C.* 5432.

Spurious intelligence and wisdom consist not in seeing and perceiving from an interior ground what is true and good, and thence what is false and evil, but only in believing that to be true and good, or false and evil, which is said to be so by others, and in afterwards confirming it. They who do not see truth from truth itself, but from the dictate of others, may as easily embrace and believe the false as the true, and may also confirm it until it appears to be true; for whatever is confirmed puts on the appearance of truth, and there is nothing which cannot be confirmed. The interiors of such persons are open only from beneath, but their exteriors are open in proportion as they have confirmed themselves; consequently the light by which they see is not the

light of heaven, but the light of the world, which is called natural light. In this light falses may appear lucid like truths, and when confirmed, they may seem brilliant, but not in the light of heaven. Of this class the less intelligent and wise are they who have confirmed themselves strongly in their opinions, and the more intelligent and wise are they who have confirmed themselves less strongly. From these considerations the quality of spurious intelligence and wisdom is evident; but in this class they are not included, who, in childhood, have supposed those things to be true which they heard from their masters, provided that when they are older, and think from their own understanding, they are not obstinately attached to them, but desire truth, and seek it, and are interiorly affected when they find it. Such men are affected with truth for its own sake, and therefore they see the truth before they confirm it.—*H.* & *H.* 352.

Is there any other course to be pursued in relation to our ancestral faith, so sensible as that pointed out in the above extracts? Is it not clearly the part of wisdom to test the doctrines which we have received hereditarily, as soon as our rational powers are sufficiently unfolded? Can we safely neglect to do this? And how shall we test them fairly or properly, but by a careful reading and study of the Word, inwardly looking to the Lord for illustration, and humbly but earnestly invoking that Spirit which alone is able to guide into all truth?

CHAPTER III.

RENUNCIATION OF ERROR.

It was shown in our first chapter, that truth ought to be rationally, and not blindly received. And truth is received blindly, when a doctrine, which in itself is true, is not understood by him who receives it, but is accepted on the authority of those who are esteemed wise ; or when it is believed simply because the Church teaches it. When a man's belief rests upon no higher ground than this, it is not an intelligent or rational belief, for he does not see the truth for himself and in its own light ; and so far as he is concerned, it is all the same as if he disbelieved it, or as if what he believes were false instead of true. When, therefore, a church comes into such a state that it "puts darkness for light and light for darkness," it is mercifully provided by the Lord that those who accept its teaching for the truth, shall for the most part accept it blindly, holding their understanding in subjection to their faith. For, such blind reception of the false, is less injurious to the integrity of their minds.

And as there may be a blind as well as a rational reception of truth, so there may be a blind as well as a rational renunciation of error; and one is as much to be deprecated and discountenanced by a true church as the other. If a man has imbibed what is false, from reading, or preaching, or otherwise, and now holds it for the truth, he ought not to renounce it until he is thoroughly convinced of its falsity, or until the error becomes manifest to his own understanding. Then his renunciation of the error is rational; otherwise it is blind. And a blind renunciation of error, is a renunciation of that which a man has hitherto regarded as truth, and which he does not yet see to be false in any rational light, but which others, in whose judgment he confides, declare to be false. Such a step cannot be taken without great danger to one's moral integrity, and even to his spiritual life. It is better that the error be perseveringly clung to, than that it be abandoned before he is rationally convinced that it is error, or so long as it bears, to his mind, the appearance of truth. Suppose I am in error upon some point of doctrine, and admit, if you please, that it be a great and grievous error; and suppose my friend to be in the truth upon that same point. Now if I allow myself to be *persuaded* by my friend, or by the church to which he belongs, or by the writings of some eminent men in that church, or by any thing save the truth rationally apperceived, that his view of the doctrine in question is the correct one, and under this persuasion I renounce my own view and accept his in-

stead, and this without any clear and *rational* conviction of the error relinquished, I am by no means the gainer, but obviously the loser thereby. It may seem to my friend and others that I have rejected my former error, and embraced the truth instead. Yet in reality I have done neither. But by professing and seeming to do both, I have imposed upon myself and him. I have not acted intelligently, and therefore not wisely in the matter. It has been a mere *lip* service, and not a *rational* renunciation of error, which I have performed. Neither have I rationally accepted the truth, which I now profess. My spiritual state, therefore, is not improved, but rather injured by what I have done. I have inflicted a wound upon my mental eyeball, which may for ever prevent my seeing the truth so clearly as I otherwise might have seen it. It were better—far better to have clung to my former error, than to have embraced the truth in this blind and irrational manner; for in that case my moral vision, at least, would have remained unimpaired, and in due time I might have been able to make a rational exchange of the false for the true. "If thine eye be single (i. e. healthy—sound) thy whole body shall be full of light," saith the Lord. And the Psalmist says: "The entrance of thy Word giveth *light*; it giveth understanding unto the simple."

An intelligent and rational renunciation of error, therefore, is the only renunciation of it which can be of the least spiritual benefit; the only renunciation, indeed, which is prudent or safe, and therefore the

only kind which a true church can inculcate or encourage. And it is only this intelligent renunciation of the false, upon which the New Church looks with any favor.

That is called truth acquired by the *proprium*, which, by induction from conceived principles, is believed by the *proprium* to be truth, and yet is *not* truth; such is the truth appertaining to those who, not being illustrated by the light of heaven, explain the Word, that is, who read it, not from the affection of truth for the sake of the good of life; for these are not illustrated. If this [seeming truth] be extinguished after a full view [or intuition], there is no punishment of death, that is, damnation, because it is not truth spiritual-divine; but if it be extinguished before a full view [or intuition], there is damnation, for it is a rejection of the truth of faith itself; for what has been made [an object] of any one's faith, although it was not true, ought not to be rejected unless by a full view [or intuition]. If it be rejected sooner, the first principle [element or ground] of his spiritual life is extirpated; wherefore also the Lord in no case breaks such truth appertaining to man, but, as far as possible, bends it. Let an example serve for illustration: He who believes that the glory of heaven and the joy thence derived consist in dominion over many, and from this conceived principle explains the Lord's words concerning the servants who gained ten pounds and five, that they should have power over ten cities and over five cities (Luke xix. 11); and also the Lord's words to the disciples that they should sit on thrones and judge the twelve tribes of Israel (Luke xxii. 30); if he extinguishes his faith, which is the faith of truth, grounded in the literal sense of the Word, before a full view [or intuition], he occasions the loss of his spiritual life; but if after a full view [or intuition], he interprets those words of the

Lord from his other words, that he who wills to be greatest must be the least, and he who would be the first must be the servant of all. In this case, if he extinguishes his faith concerning heavenly glory and joy, as arising from dominion over many, he doth not occasion the loss of his spiritual life. —*A. C.* 9039.

IT IS WELL THAT EVEN THE TRUTH BE DOUBTED AT FIRST, AND THAT IT BE NOT SUDDENLY CONFIRMED, OR HASTILY ACCEPTED FOR TRUTH.

It is according to the laws of order, that no one ought to be persuaded instantaneously concerning truth, that is, that truth should instantaneously be so confirmed as to leave no doubt at all concerning it. The reason is, because the truth which is so impressed becomes persuasive truth, and is without any extension, and also without any yielding. Such truth is represented in the other life as hard, and as of such a quality as not to admit good in it, that it may become applicable. Hence it is, that as soon as any truth is presented before good spirits, in the other life, by manifest experience, there is presently afterwards presented some opposite, which causes doubt. Thus it is given them to think and consider whether it be so, and to collect reasons, and so to bring that truth rationally into their mind. Hereby the spiritual sight has extension as to that truth, even to opposites. Hence it sees and perceives in understanding every quality of truth, and hence can admit influx from heaven according to the states of things; for truths receive various forms according to circumstances. This also is the reason why it was allowed the magicians to do the like as what Aaron did; for thereby doubt was excited amongst the sons of Israel concerning the miracle, whether it was divine, and thus opportunity was given them of considering whether it was divine, and at length of confirming themselves that it was so.—*A. C.* 7298.

CHAPTER IV.

THE LETTER AND THE SPIRIT.

THE Sacred Scripture is regarded by all christians as containing a revelation from God. But a revelation of what? Not of the laws of the material universe, for these are not made known in the Scripture. Not of the great facts from which the laws of the universe may be logically inferred or rationally deduced, for these are not found in the Bible. God has graciously gifted man with the ability to discover the laws and facts of outward nature, by the legitimate exercise of his analytical faculty; and by bestowing the ability to find out these facts and laws for himself, the Creator has virtually covenanted not to *reveal* them in any extraordinary or supernatural way, since such revelation would render the gift of this faculty useless, by superseding the necessity of its exercise.

And man, as originally created, was able to discern the higher laws and facts pertaining to the spiritual sphere. The laws of his spiritual nature were well understood by him, because they were the laws of his

inner *life*—laws to which his soul yielded a prompt and cheerful obedience. These laws needed not then to be written in a book, because they were legibly inscribed on the human heart. But when man, through an abuse of his spiritual endowments, had perverted his noble gifts—when he had fallen from his high state of innocence and moral integrity, and had come to love himself and the world supremely, instead of the Lord and the neighbor, then his power of perceiving spiritual truth was lost. It is purity of heart, which gives clearness to the spiritual vision. When this is lost, the vision ceases; and spiritual things are unseen, or seen "as through a glass darkly."

The spiritual blindness, therefore, induced upon our race through an abuse of the laws of spiritual order, whereby man's original innocence and purity of heart were lost, is what made an *external revelation* from God necessary. The great laws of spiritual life, written originally on the human heart, having become obliterated by repeated transgressions, must now be written on tables of stone. Since spiritual truth could no longer be received as at first, by an internal way, provision must therefore be made for communicating it by an external way, in order that man may be led back again to his original Eden.

But a revelation, if it be really divine and from God, must be adapted to the nature of man, and to his *whole* nature. And his whole nature embraces the spiritual and the carnal—the internal and the external man. Therefore there must be an internal

and an external—a spiritual and a carnal to this divine revelation. The internal or spiritual must be adapted to the wants of the spiritual man, while the external or letter must be adapted to the wants of the natural man. And as the natural man is first developed, therefore the natural sense of this revelation is first needed, and the first, therefore, to be learned. Children, and merely natural men, do not need and cannot receive the spiritual sense, because the spiritual man in them is as yet in an embryo state, or because the faculty of perceiving spiritual things is not yet developed. "The natural man," says the apostle, "perceiveth not the things of the spirit of God; for they are foolishness unto him; neither can he know them because they are spiritually discerned." But he can understand the natural sense, because this contains a record of natural facts and events, and is made up of imagery addressed to the sensuous sphere of thought; and to the understanding of the merely natural man. This sense is the foundation and continent of the spiritual sense, and corresponds with it, as the soul corresponds with the body. And as the body is not the true and living man, but the soul, so not the literal, but the spiritual sense of the Word, is the true and living Word. Without the low order of truth contained in the literal sense, the Word could not reach and affect the minds of men in their natural and unregenerate state: Neither would it interest children and young persons, and the simple minded of all ages, who are incapable of appreciating spiritual

truth. And without the higher order of truth contained in the spiritual sense, it would not be adapted to the wants of spiritual men. As man becomes regenerated, and his spiritual-rational faculty unfolds and matures, he requires a different spiritual regimen from that which was suited to his earlier years. The bare cortex of the letter no longer satisfies. And if there were no spirit within and above the letter, how could the Word minister to the wants of regenerate men? How could it supply the food which their spirits crave?

Since, therefore, there is a sensual and a rational —a carnal and a spiritual—appertaining to every man, so is there both a letter and a spirit appertaining to the divine Word. Therefore the Word is adapted to the wants of man's nature in every stage of his development. In its letter it contains food for children, and for simple-minded persons of all ages; and it speaks according to the apprehensions of the carnal mind. In its spirit it contains wisdom for the highest angels, and utters truths which only spiritual men can receive, or clearly comprehend. Thus it is completely adapted to human nature in every stage of its progress, and is a divinely perfect medium of conjoining man with his Maker. If it were any thing less or other than this, how could it be the Word of God?

As the sensuous mind is first developed, so the letter of the Word is always first received. But in the sense of the letter there are many truths which are not genuine, but only apparent. Nevertheless

they are believed to be genuine by children and simple-minded men; otherwise they would be of no use to them, and would not be believed at all. Among the truths not genuine, which are found in the literal sense of the Word, are many expressions concerning the Lord; as that He is angry; that He hates and punishes His enemies; that He casts them into hell; that He is revengeful, jealous, changeable, and the like. We say that this is not the genuine, but only the *apparent* truth. It expresses the truth, not as it really is, nor as it is seen by those who are in the higher spheres of thought, but as it *appears* to natural men with whose state it corresponds. Yet these, and many other like things, because they occur in the Word, may be innocently believed. And although they are not true according to the strict sense of the letter, yet a true Church does not condemn any one for understanding and believing them in this sense. A true church, comprehending within itself the good and the true of every degree, though drawing its substantial life from the spiritual sense of the Word, cannot overlook the importance of the literal sense, and the good which all men receive from that sense in the earlier stages of their spiritual development. It does not condemn those who believe in simplicity as the letter of the Word teaches, nor on that account deny that they belong to the Church; for it sees that every true church, being both internal and external, must of necessity include both internal and external men, and consequently must embrace many who believe,

not genuine truth, but the mere appearances of truth in the letter of the Word. While, therefore, it holds and teaches the higher truth of the spiritual sense, it is mild and tolerant towards all forms of religious belief, which are cherished in simplicity, and are conformable to the apparent truth in the sense of the letter ; for it knows, that through these apparent truths, where they are reverently held, the Lord is able to impart the quickening influence of His Spirit, and thereby conjoin men to Himself, and make them a part of His Church on earth.

Thus, while a true church holds to the existence of a spiritual sense within and above the sense of the letter, and as much superior to it as the soul is to the body,—while it maintains that the essential divinity and life of the Word reside in this spiritual sense, it does not make belief in this essential to salvation or regeneration. It admits that men, who do not see nor acknowledge any spiritual sense to the Word, may yet read it devoutly, and obey its literal teachings reverently, and in this way have their souls imbued with a large measure of its divine spirit. It even concedes that such persons, when they read the Word, though they understand it only in its literal sense, are in close communion with angelic spirits, and through them as mediums, are made the humble recipients of heavenly life from the Lord.

It is asserted in the church, that the Word is holy, inasmuch as Jehovah God spoke it; but because its holiness does

not appear in its literal sense, they who once begin to doubt about its holiness on that account, in the future course of their reading confirm their doubts by many passages they meet with, suggesting these questions: "Can this be holy? Can this be divine?" In order, therefore, to prevent the influence of such doubts on men's minds, lest they should destroy the Lord's conjunction with the church that is in possession of the Word, it has pleased the Lord, at this time, to reveal its spiritual sense, for the purpose of discovering to mankind in what part of it its divine sanctity lies concealed.—*D. S. S.* 18.

The spiritual sense of the Word is not that which breaks forth as light out of the literal sense, whilst a person is studying and explaining the Word with intent to establish some particular tenet of the church: this sense may be called the literal sense of the Word: but the spiritual sense does not appear in the literal sense, being within it, as the soul is in the body, or as the thought of the understanding is in the eye, or as the affection of love is in the countenance, which act together as cause and effect. It is this sense, principally, which renders the Word spiritual, and by which it is adapted not only to the use of men, but also of angels; whence, also, by means of that sense, the Word communicates with the heavens.—*D. S. S.* 5.

In the Word we find frequent mention made, sometimes of Egypt, sometimes of Assyria, sometimes of Edom, of Moab, of the children of Ammon, of Tyre and Sidon, and of Gog. They, now, who do not know that by these names things relating to heaven and the church are signified, may easily be led into the erroneous notion, that the Word treats much of people and nations, and but little of heaven and the

church—thus much about earthly things, and but little about heavenly things; whereas, were such persons acquainted with what is signified by those people and nations, or by their names, this might be a means to lead them out of error into truth. In like manner, when it is observed, that in the Word frequent mention is made of gardens, groves, and woods; and also of the trees that grow therein, as the olive, the vine, the cedar, the poplar, and the oak; and also of lambs, sheep, goats, calves, oxen; and likewise of mountains, hills, valleys, fountains, rivers, waters, and the like: he who knows nothing of the spiritual sense of the Word must of necessity be led to suppose, that nothing further is meant by these things than what is expressed in the letter; for he little thinks that by a garden, a grove, and a wood, are meant wisdom, intelligence, and science; that by the olive, the vine, and the cedar, the poplar, and the oak, are meant the good and truth of the church, under the different qualities of celestial, spiritual, rational, natural, and sensual; that by a lamb, a sheep, a goat, a calf, and an ox, are meant innocence, charity, and natural affection; that by mountains, hills, and valleys, are meant the higher, the lower, and the lowest things relating to the church. The case is in like manner altered, when the reader is aware, that by Egypt is signified what is scientific, by Assyria what is rational, by Edom what is natural, by Moab the adulteration of good, by the children of Ammon the adulteration of truth, by Tyre and Sidon the knowledges of goodness and truth, and by Gog external worship without internal. When the mind is open to this knowledge, it may then be able to conceive that the Word treats solely of heavenly things, and that the earthly things mentioned in it are only the subjects wherein those heavenly ones are contained.—*D. S. S.* 18.

That all things in nature, both in general and in particular, correspond to things spiritual, and, in like manner, all and singular the things in the human body, is shown in the treatise concerning HEAVEN AND HELL. But what is meant by correspondence, has to this day remained unknown, notwithstanding it was a subject most familiar to the men of the most ancient times, who esteemed it the chief of sciences, and cultivated it so universally, that all their books and tracts were written by correspondences. The book of Job, which was a book of the ancient church, is full of correspondences. The hieroglyphics of the Egyptians, and the fabulous stories of antiquity, were founded on the same science. All the ancient churches were churches representative of spiritual things; and their ceremonies, and also their statutes, which were rules for the institution of their worship, consisted of mere correspondences; in like manner, every thing in the Israelitish church, their burnt-offerings and sacrifices, with all the particulars belonging to each, were correspondences: so also was the tabernacle, with all things contained in it; and likewise their festivals, as the feast of unleavened bread, the feast of tabernacles, the feast of the first fruits; also, the priesthood of Aaron and the Levites, and their garments of holiness; and beside the things abovementioned, all their statutes and judgments, relating to worship and life, were correspondences. Now, forasmuch as divine things fix their existence in outward nature in correspondences, therefore the Word was written by mere correspondences; and for the same reason the Lord, in consequence of speaking from Divinity, spoke by correspondences; for whatever proceeds from Divinity, when it comes into outward nature, manifests itself in such outward things as correspond with what is divine; which outward things become then the depositories of divine things, otherwise called celes-

tial and spiritual, which lie concealed within them.—*D. S. S.* 20.

In the Word, which is a divine work expressly given for the salvation of mankind, the ultimate sense, which is natural, and is called the literal sense, is the basis, continent, and firmament of the two interior senses.

Hence it follows, that the Word, without its literal sense, would be like a palace without a foundation; that is, like a palace in the air and not on the ground, which could only be the shadow of a palace, and must vanish away; also, the Word, without its literal sense, would be like a temple in which there are many holy things, and in the midst thereof the holy of holies, without a roof and walls to form the continents thereof; in which case its holy things would be plundered by thieves, or be violated by the beasts of the earth and the birds of heaven, and thus be dissipated. In the same manner, it would be like the tabernacle, in the inmost place whereof was the ark of the covenant, and in the middle part the golden candlestick, the golden altar for incense, and also the table for show-bread, which were its holy things, without its ultimates, which were the curtains and vails. Yea, the Word without its literal sense would be like the human body without its coverings, which are called skins, and without its supporters, which are called bones, of which, supposing it to be deprived, its inner parts must of necessity be dispersed and perish. It would also be like the heart and the lungs in the thorax, deprived of their covering, which is called the *pleura*, and their supporters, which are called the ribs; or like the brain without its coverings, which are called the *dura mater* and *pia mater*, and without its common covering, continent, and firmament, which is called the skull. Such would be the state of the Word without its

literal sense; wherefore it is said in Isaiah, that "the Lord will create upon all the glory a covering" (iv. 5).—*D. S. S.* 33.

The doctrine of genuine truth may also be fully drawn from the literal sense of the Word. For the Word, in that sense, is like a man clothed, whose face and hands are naked. All things necessary to the life of man, and consequently to his salvation, are naked; but the rest are clothed: and in many places where they are clothed, they shine through the clothing as the face shines through a veil of thin silk. As also the truths of the Word are multiplied by the love of them, and by that are arranged in order, they shine more and more clearly through the clothing.—*D. S. S.* 55.

In many passages of the Word we find anger, wrath, and vengeance, attributed to God, and it is said that He punishes, casts into hell, tempts, with many other expressions of a like nature. Now, where all this is believed in a childlike simplicity, and made the ground of the fear of God, and of care not to offend Him, no man incurs condemnation by such a simple belief. But where a man confirms himself in such notions, so as to be persuaded that anger, wrath, and vengeance, belong to God, and that He punishes mankind, and casts them into hell, under the influence of such anger, wrath, and vengeance; in this case his belief is condemnatory, because he has destroyed genuine truth, which teaches that God is love itself, mercy itself, and goodness itself; and, being these, that He cannot be angry, wrathful, or revengeful. Where such evil passions then are attributed in the Word to God, it is owing to appearance only. It is the same in many other instances.

That several expressions in the literal sense of the Word

are but appearances of truth, in which genuine truths lie concealed, and that no hurt is incurred by thinking, or even speaking, in simplicity, according to such appearances; but that it is hurtful to confirm them so as to destroy the Divine Truth concealed within, may also be illustrated by an example from nature, which shall here be introduced, because natural considerations instruct and convince the mind more clearly than spiritual. It appears to the bodily eye as if the sun performed a daily and an annual revolution about the earth; hence it is common to say, that the sun rises and sets, that it causes morning, noon, evening, and night, and also the seasons of the year, as spring, summer, autumn, and winter, and consequently days and years; when nevertheless the sun continues immovable, being an ocean of fire, whilst it is the earth which moves, revolving daily round her own axis, and annually round the sun. A person now, who in simplicity and ignorance supposes that the sun revolves about the earth, does not destroy this natural truth respecting the earth's daily rotation round her own axis, and her annual revolution in the ecliptic. But whose confirms the sun's apparent motions by the reasonings of the natural man, particularly if he supports such an opinion by the authority of the Word, which speaks of the sun's rising and setting, invalidates the truth, and destroys it. That the sun moves, is then an apparent truth, but that it does not move, is a genuine truth; nevertheless, every one may speak according to the apparent truth, and, indeed, does so speak; but to think, in conformity to such a mode of expression, that the fact is really so, and to confirm such a thought, dulls and darkens the rational understanding. It is similar with the stars of the firmament; it is an apparent truth that they also are borne round daily with the sun, wherefore it is also said of the stars that they rise and set; but it is a gen-

uine truth that the stars are fixed, and that their firmament is immovable: nevertheless, every one may speak according to the appearance.

That it is hurtful to confirm the appearances of truth that occur in the Word, so as to destroy the genuine truth which lies within, may be evident from this consideration: All and every part of the literal sense of the Word has communication with, and opens heaven. When therefore man applies that sense to the confirmation of worldly loves, which are contrary to heavenly loves, then the internal of the Word is rendered false [that is, a false meaning is introduced into the words]. Wherefore when the external, which is the literal sense, whose internal is false, has communication with heaven, then heaven is closed; for the angels who are in the internal sense of the Word reject it. Hence it appears that a false internal, or falsified truth, prevents communication with heaven, and closes it up. This is the reason why it is hurtful to confirm any false heretical opinions.*—*D. S. S.* 94.

In the course of man's regeneration, he is led of the Lord at first as an infant, afterwards as a child, next as a young

* A man may confirm himself *intellectually* in false doctrines, and yet not be in the evil of those falsities; in which case the confirmation is not an interior one, and therefore cannot be permanent. "Those who confirm faith separate from charity, and yet live the life of charity, and in general those who confirm the falsity of doctrine, and yet do not live according to it, are those who are in intellectual confirmation, and not at the same time in voluntary confirmation. . . . Every thing confirmed *by the will*, and at the same time by the understanding, remains to eternity; but not that which is confirmed by the understanding only; for that which is of the understanding only, is not within the man, but without him, since it is only in his thought; and nothing enters into a man, and is appropriated to him, but what is received by the will; for this becomes of his life's love, and abides to eternity. —*D. P.* 318.

man, and lastly as an adult. The truths which he learns as an infant child, are altogether external and corporeal, for as yet he is unable to apprehend interior truths; those truths are no other than knowledges of such things, as contain in their inmost principle things Divine; for there are knowledges of things, which do not contain any thing Divine in their inmost principle, and there are knowledges which do contain; the knowledges which do contain what is Divine, are such, that they can admit interior truths more and more, successively and in order: whereas the knowledges, which do not contain what is Divine, are such, that they do not admit, but reject such interior truths; the knowledges, which are learned from infancy to childhood, are as it were vessels most common (or general) which are designed to be filled with goods, and in proportion as they are filled, man is enlightened; if the vessels be such, as to admit into them genuine goods, in this case man is enlightened from the Divine which is therein, and this successively more and more; but if they be such, as not to admit of genuine goods, in this case man is not enlightened, although it may appear as if he was.

As to what concerns the knowledges of external or corporeal truth which contain in them what is Divine, and thus are admissive of genuine goods, such as are the knowledges with infant children who are afterwards regenerated, they are in general such as are contained in the historical parts of the Word; as in what is said therein of Paradise, of the first man, of the tree of life in the midst of Paradise, and of the tree of science, where the deceiving serpent was; these are knowledges which contain in them what is Divine, and admit into them goods and truths spiritual and celestial, because they represent and signify those goods and truths. Such knowledges are also contained in the other historical parts of the Word, as in what is said of the tabernacle, and

of the temple, and of the construction of each; in like manner in what is said of the garments of Aaron and of his sons; also of the feasts of tabernacles, of the first-fruits of harvest, and of unleavened bread, and of other like things. When these knowledges are known and thought of by an infant child, then the attendant angels think of the divine things which they represent and signify; and inasmuch as the angels are affected therewith, their affection is communicated, and causes the delight and pleasure which the child experiences therein, and prepares his mind to receive genuine truths and goods.—*A. C.* 3665.

All the historicals of the Word are truths more remote from essential divine doctrinals, but still they are serviceable to infants and children, in order to introduce them into the interior doctrinals of truth and good by degrees, and at length into the essential divine doctrinals; for within them, in their inmost ground, there is contained the Divine. Whilst infants are reading them, and are affected by them from innocence, in such case the attendant angels are in a delighted state, being affected from the Lord with the internal sense, consequently with those things which the historicals represent and signify. It is the celestial delight of the angels which flows in and causes delight with the infants. In order that this first state may be, or the state of infancy and childhood of those who are about to be regenerated, the historicals of the Word were given, and so written, that all and singular things therein contain in them things Divine. How far these historicals are remote from divine doctrinals, may appear from the following example in regard thereto: He who at first knows only that God descended on Mount Sinai, and gave tables to Moses, on which were written the Ten Commandments, and that Moses brake those tables, and

that God wrote like commandments on other tables, whilst he is delighted solely with this historical relation, is in the life of external truth remote from divine doctrinals. But afterwards, when he begins to be delighted and affected with the commandments themselves, or the precepts contained therein, and to live according thereto, he is then in the life of truth, yet still remote from essential divine doctrinals; for a life according to the Ten Commandments is only a moral life, the precepts whereof are known to all who live in human society, being grounded in civil life and the laws thereof. But he who is regenerating, is by degrees introduced, from this more remote life, or from moral life, into a life nearer to divine doctrinals, that is, into spiritual life; when this is the case, he then begins to wonder why such commandments or precepts were sent down from heaven in so miraculous a manner, and written on tables by the finger of God, when yet they are known to every people, and also written in their laws, who never knew or heard any thing out of the Word. When he comes into this state of thought, if he be amongst those who are capable of being regenerated, he is led of the Lord into a still interior state, viz., into this, to think that deeper things lie concealed therein, with which as yet he is unacquainted; and when he reads the Word in this state, he then finds every where throughout the prophets, and especially throughout the evangelists, that each of these precepts contain in them things more celestial; as in respect to the honoring parents, he now sees, that when men are born anew, that is, when they are regenerated, they receive another Father, and in this case become His sons; and that He it is who is to be honored, thus that this is the sense which lies hid interiorly in that precept; by degrees also he learns who this new father is, viz., that He is the Lord, and at length how He is to be honored, viz., by being worshipped,

and that He is then worshipped when He is loved. When the regenerate person is in this truth, he is then in a divine doctrinal, and in this case he is in an angelic state, and thence looks at those things, which he before knew, as at things in an orderly succession, and as flowing from the Divine as it were like the steps of a ladder, above which Jehovah or the Lord is, and on the steps thereof His angels, who ascend and descend; thus he sees those things, with which he had been before delighted, more remote from him according to degrees. The case is similar with respect to the other precepts of the decalogue.—*A. C.* 3690.

Interior truths are such as transcend [the natural] man's faith, inasmuch as they do not fall into his ideas; neither are they according to external appearances or the fallacies of the senses, by which every [natural] man suffers himself to be led, so as not to believe what doth not in some measure coincide with them. As for example; it is an interior truth that time and space do not exist in the other life, but instead thereof states. Now man, who is in time and space during his life in the world, derives all his ideas from them, insomuch that without them he cannot think at all; wherefore unless the states which exist in the other life, were described to man by times and spaces, or by such objects as derive thence their forms, he would perceive nothing, thus he would believe nothing; consequently there would be no reception, and therefore the doctrine would be barren; of course there would be no church. To take also another example; unless celestial and spiritual affections were described by such things as appertain to worldly and corporeal affections, man would not perceive any thing, inasmuch as he is principled in these latter, and thence is capable of forming notions concerning celestial and spiritual affections, when nevertheless they are as different, or

as distant from each other, as heaven is from earth. Thus for instance, in regard to the glory of heaven, or of the angels in heaven, unless man formed to himself an idea of the glory in heaven, according to the idea of glory which prevails in the world, he would not be able to comprehend, consequently neither to acknowledge it. And so in all other cases. It was on this account that the Lord spake in the Word according to man's apprehension, and according to its appearances. The literal sense of the Word is of this nature, but still it is such as to contain in it an internal sense, which is the repository of interior truths. The truth of the above observations may appear from the churches which existed of old, and from their doctrinals, in that their doctrinals were formed from external truths; as in the case of the ancient church which was after the flood, its doctrinals were for the most part external representatives and significatives, in which internal truths were stored up and concealed; the greatest part of the members of this church believed holy worship to consist in those external representatives and significatives; and had any one told them in the beginning, that these things were not the essentials of Divine Worship, but that the essentials were the spiritual and celestial things represented and signified thereby, they would altogether have rejected such doctrine, and thus no church would have been established. This was yet more particularly the case with the Jewish Church, insomuch that had any one told them, that their rituals derived their sanctity from the divine things of the Lord which were in them, they would not have acknowledged it at all. Such also was the nature of man when the Lord came into the world, and still more corporeal was he become, especially they who were of the church. This appears manifest from the disciples themselves, who were continually attendant on the Lord, and

heard so many things concerning His kingdom, and who nevertheless could not yet perceive interior truths, not being able to form any other notion of the Lord, than what the Jews at this day entertain concerning the Messiah whom they expect, viz., that He would exalt them to dominion and glory above all the nations in the universe; and after that they had heard so many things from the Lord respecting His kingdom, still they could not but think that the kingdom of heaven was like an earthly kingdom, and that God the Father was supreme therein, and the Son next to Him in supremacy, and afterwards they twelve, and thus they were to reign in order; wherefore also James and John requested that they might sit, the one on His right hand, and the other on the left, Mark x. 35, 36, 37: and the rest of the disciples were angry at their desiring to be greater than the rest, Mark x. 41, Matt. xx. 24; on which account the Lord also after that He had taught them what it was to be greatest in heaven, Matt. xx. 25, 26, 27, 28, Mark x. 42, 43, 44, 45, still spake according to their apprehension, viz., that they should sit on twelve thrones, and judge the twelve tribes of Israel, Luke xxii. 24, 30, Matt. xix. 28. If it had been told them, that by disciples were not meant themselves, but all who are principled in the good of love and faith; also that in the Lord's kingdom there are neither thrones, nor principalities, nor governments as in the world, and that they could not even judge the very smallest principle of a single man, they would have rejected the Word, and leaving the Lord, would have returned every one to his own occupation. The reason why the Lord so spake was, that they might receive external truths, and thereby be introduced to internal truths; for in those external truths which the Lord spake, internal truths were stored up and concealed, and in process of time these latter are made manifest; and when this is the case, those

external truths are dissipated, and serve only as objects or means of thinking about internal truths.—*A. C.* 3857

All the thoughts of man are terminated in natural things which appertain to his sensual principles; and whatsoever is not said from and according to those principles, that is not comprehended by him, but is lost and perishes, like boundless vision falling on the ocean or the universe. Wherefore if doctrinals were expounded to man in any other way than in agreement with those principles, they would in no wise be received, consequently no regard would be had for them, as may plainly enough appear from many particulars in the Word, where things purely Divine, for the same reason, are expounded naturally, yea sensually; as where it is said that Jehovah hath ears, hath eyes, hath a face, hath affections like those of man, hath anger, and other such things. This was more especially the case when the Lord came into the world. Men at that time did not even know what was meant by a celestial and spiritual principle, nor had they any notion of an internal principle; their minds were wholly immersed in terrestrial and worldly things, consequently in externals; as was the case with the Apostles themselves, who conceived that the Lord's kingdom would be like a kingdom of this world, and therefore requested that they might sit, one on His right hand, and another on His left; and supposed for a long time, that they should sit on twelve thrones judging the twelve tribes of Israel, not yet knowing that in another life they could not judge even the least principle of a single man.—*A. C.* 2553.

It is a spiritual truth, or genuine truth of the doctrine of the faith of the church, that the Lord punisheth no one, because He is mercy itself. Wherefore whatsoever He acteth, He acteth from mercy, and in no case from anger and re-

venge, and yet the Lord saith in Matthew, "Fear ye not those who can kill the body; but rather fear Him *who can destroy both body and soul in Gehenna*," x. 28. In this passage it is said of God, that He is to be feared, because He can destroy body and soul in Gehenna, when yet He destroys no one; nevertheless it is a truth, and therefore it is not to be extinguished, that is, denied; for if it be denied, faith in the Word perisheth; and if faith in the Word perisheth, man cannot spiritually live, for man hath spiritual life by faith grounded in the Word. The case herein is this; it is a law of Divine Order, that good should have in itself recompense, thus heaven; hence it is that evil hath in itself punishment, thus hell; the former law is from the Lord, because the Lord wills good to all; but the latter law not so, because the Lord wills evil to no one; nevertheless such is the effect, not from the Lord, but from the man who is in evil, consequently from evil: this, however, is attributed to the Lord in the sense of the letter of the Word, because it so appears; therefore because it is apparent truth, it ought not to be denied, that is, extinguished, for thereby faith in favor of the Word would be extinguished, which faith the simple have.—*A. C.* 9033.

The literal sense of the Word is for the simple, for those who are initiated into the exterior truths of faith, and for those who do not comprehend interior things; for it is according to the appearance before the sensual man, thus according to the apprehension. Hence it is that in that sense things frequently appear dissimilar, and as it were contradictory to each other. As for example: sometimes it is said that the Lord leads into temptation, and at other times that He doth not lead [into temptation]; sometimes that the Lord repents, and at other times that he doth not repent; some-

times that the Lord acts from anger and wrath, and at other times that he acts from pure clemency and mercy; sometimes that souls are presented to judgment immediately on the decease of the body, and at other times that they are reserved to the last judgment, and so forth. Such things, inasmuch as they are derived from the literal sense of the Word, are called scientific truths, and differ from the truths of faith which are of the doctrine of the church, for these latter arise from the former by explication; for when they are explained, the man of the church is instructed, that such a manner of expression is used in the Word for the sake of apprehension and according to appearance. Hence also it is, that the doctrines of the church in very many cases recede from the literal sense of the Word. It is to be noted, that the true doctrine of the church is what is here called the internal sense, for in the internal sense are truths such as the angels have in heaven.—*A. C.* 9025.

It is frequently said in the Word, that Jehovah destroys, but in an internal sense is meant, that man destroys himself, for Jehovah or the Lord destroys no one. But whereas it appears as if destruction was from Jehovah or the Lord, because He sees all and every thing, and rules all and every thing, therefore it is thus expressed in the Word throughout, to the intent that men may be thereby kept in this most general idea, that all things are under the eyes of the Lord, and all things under His influence and government; in which idea when they are once established, they may afterwards easily be instructed; for explications of the Word, as to the internal sense, are nothing else but the particulars which elucidate a general idea: A further purpose herein is, that they who are not principled in love, may be kept in fear, and may thus be impressed with awe towards

the Lord, and fly to Him for deliverance. Hence it is evident, that there is no harm in believing the sense of the letter, although the internal sense teacheth otherwise, if it be done in simplicity of heart. But we shall speak more fully on this subject in the explication of verse 24 (Gen. xix.), where it is said, that Jehovah caused to rain upon Sodom and Gomorrah sulphur and fire. The angels, who are in the internal sense of the Word, are so far from thinking that Jehovah or the Lord destroys any one, that they cannot even bear the idea of such a thing, and therefore when this and similar passages in the Word are read by man, the sense of the letter is cast as it were behind them, till at length it comes to this, that evil itself is what destroys man, and that the Lord destroys no one.—*A. C.* 2395.

That there are goods and truths interior and exterior, the former in the spiritual or internal man, and the latter in the natural or external man, may be seen in the work concerning *Heaven* and *Hell*, where it is shown that there are three heavens, and that in the inmost or third heaven they are in inmost goods and truths, or in goods and truths of the third degree; that in the middle or second heaven they are in goods and truths inferior, or of the second degree; and that in the ultimate or first heaven they are in ultimate goods and truths, or in truths of the first degree. These latter goods and truths are such as are contained in the literal sense of the Word; wherefore they who remain in that sense, and thence form their doctrine, and at the same time live according thereto, are in ultimate goods and truths: and these, inasmuch as they do not see interior truths, because they are not purely spiritual like the angels of the superior heavens, but spiritual natural, are still in heaven, but in the ultimate heaven; forasmuch as the goods and

truths which they have drawn from the literal sense of the Word, and which they continue to possess, contain in themselves interior goods and truths pertaining to the spiritual sense, for they correspond, and by correspondence form a one. Thus, for example, if they who believe, from the literal sense of the Word, that God is angry, that he condemns, and casts into hell those who live wickedly, (although this is not truth in itself, inasmuch as God is never angry, nor condemns man or casts him into hell,) live well and thus believe because it is so said in the Word, the Lord accepts their belief as truth, because the truth is concealed within such belief; and this also appears before the interior angels, although they themselves do not see it. Again, he who believes that if he love his father and mother, according to the precepts of the decalogue, and because it is so commanded, he shall enjoy a long life, is accepted on the same ground as if he had believed the real truth, because he does not know that by father and mother, in the supreme sense, are understood the Lord and his kingdom; by father is meant the Lord and by mother his kingdom; and that by prolongation of days, or length of life, is signified eternal felicity. The case is similar in a thousand other instances. These things are mentioned that it may be known what is understood by the exterior and interior goods and truths of the Word.—*A. E.* 375.

"*Whosoever shall speak a word against the Son of Man, it shall be remitted to him, but whosoever shall blaspheme the Holy Spirit, it shall not be remitted to him,*" Luke xii. 10. What is signified by sin and blasphemy against the Holy Spirit, and by a word against the Son of Man, has not as yet been known in the church, and this by reason of its not being known what is properly understood

by the Holy Spirit and what by the Son of Man. By the Holy Spirit is understood the Lord as to divine truth such as it is in the heavens, thus the Word, such as it is in the spiritual sense, for this is divine truth in heaven; and by the Son of Man is understood divine truth such as it is in the earths, consequently the Word such as it is in the natural sense, for this is the divine truth in the earths. When it is thus known what is meant by the Holy Spirit, and what by the Son of Man, it may also be known what is signified by sin and blasphemy against the Holy Spirit, and by a word against the Son of Man; and likewise why a word against the Son of Man can be remitted, but not sin and blasphemy against the Holy Spirit. Sin and blasphemy against the Holy Spirit is to deny the Word, likewise to adulterate the real goods and falsify the real truths thereof; but a word against the Son of Man is to interpret the natural sense of the Word, which is the sense of the letter, according to appearances. The reason why to deny the Word is a sin which cannot be remitted in this age nor in that which is to come, or to eternity, and why he who does it is exposed to eternal judgment, is, because they who deny the Word, deny God, deny the Lord, deny heaven and hell, and deny the church and all things thereof; and they who are in such denial are atheists, who, although with their lips they attribute the creation of the universe to some supreme Being, or Deity, or God, yet in their heart ascribe it to nature; such persons, inasmuch as by denial they have dissolved all bond of connection with the Lord, cannot be otherwise than separated from heaven, and conjoined to hell. The reason why to adulterate the real goods of the Word, and to falsify the real truths thereof, is blasphemy against the Holy Spirit, which cannot be remitted, is, because by the Holy Spirit is understood the Lord as to divine

truth, such as it is in the heavens, thus the Word such as it is in the spiritual sense, as was said above. In the spiritual sense are genuine goods and genuine truths, but in the natural sense are the same, as it were, clothed, and only here and there naked; wherefore they are called goods and truths in appearance, and these are what are adulterated and falsified; and they are said to be adulterated and falsified when they are explained contrary to genuine goods and truths.

The reason why a word against the Son of Man signifies to interpret the natural sense of the Word, which is the sense of the letter, according to appearances, is, because by the Son of Man is understood the Lord as to divine truth such as it is in the earth, consequently such as it is in the natural sense; the reason why this word is remitted unto men, is, because most things in the natural or literal sense of the Word are goods and truths clothed, and only some of them naked, as in the spiritual sense; and goods and truths clothed are called appearances of the truth; for the Word in the ultimate is like a man clothed with a garment, who is nevertheless naked as to the face and hands; and where the Word is thus naked, there the goods and truths thereof appear naked as in heaven, thus such as they are in the spiritual sense. Wherefore it is possible that from the literal sense of the Word, the doctrine of genuine good and genuine truth may be seen by those who are enlightened from the Lord, and may be confirmed by those who are not enlightened. The reason why the Word is such in the sense of the letter, is, that it may serve as the basis to the spiritual sense; thereby also it is accommodated to the apprehension of the simple, who can only perceive, and from perceiving believe and do, such things as are so said: and inasmuch as the divine truths in the literal sense of the Word are, for the most part, appearances of truth, and the simple in faith

and heart cannot be elevated above them, hence it is not sin and blasphemy to interpret the Word according to appearances, provided false principles are not formed from them and confirmed to the destruction of divine truth in its genuine sense. As for example; where it is said, "*Behold the Lamb of God which taketh away the sin of the world*," John xi. 29: and in Matthew: "*This is My blood, the blood of the new testament, which is shed for many, for the remission of sins*," xxvi. 28: likewise in the Apocalypse: "*Michael and his angels fought against the dragon and his angels, and they overcame them by the blood of the Lamb*," xii. 7, 11*; and from these and such like passages, it is simply believed, that the Lord suffered the passion of the cross on account of our sins, and that hereby, and by His blood, He redeemed us from hell; inasmuch as this is an apparent truth, and may be said and believed, therefore it does not condemn the simple in faith and heart; but to assume or make a principle from such appearances, and to confirm this principle so as to insist that God the Father was thereby reconciled to man, and is still so reconciled, and that by the faith hereof alone man is justified and saved without the goods of charity, which are good works, and to be in that principle not only in doctrine but also in life, this cannot be remitted. From these considerations it may appear that by blasphemy against the Holy Spirit is signified the falsification of the Word even to the destruction of the divine truth in its genuine sense.—*A. E.* 778.

CHAPTER V.

UNITY OF SPIRIT COMPATIBLE WITH DIVERSITY OF BELIEF.

Few persons, unless their moral vision has become seriously impaired by the virus of sectarianism, can read the Bible with much attention, and fail to discover that the grand purpose of the sacred Volume is not solely to inculcate sound doctrine, or to effect a complete unity of religious belief among all the inhabitants of the earth. It clearly aims at something higher and better than a merely intellectual agreement among men. The New Testament especially reveals a vastly higher or more interior ground of union. It shows us that our union with God, and consequently with each other, depends less upon the state of the head than upon the state of the heart,—less upon what we believe than upon what we love,—less upon what we think, than upon what we will and do. "By this shall all men know that ye are my disciples, *if ye have love one to another.*" "Upon these two commandments hang all the law and the prophets." "If any

man will come after me, *let him deny himself* and take up his cross and follow me." "Except your *righteousness* shall exceed that of the Scribes and Pharisees, ye shall not enter into the kingdom of heaven." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but *he that doeth the will* of my Father who is in heaven." "My sheep hear my voice, and I know them, and they follow me; and I give unto them *eternal life;* and they shall never perish, neither shall any one pluck them out of my hand." "And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me *may be in them*, and I in them." "Herein is my Father glorified that *ye bear much fruit.* So shall ye be my disciples." "Why call ye me, Lord, Lord, and *do not* the things which I say?" "Ye are my friends *if ye do* whatsoever I command you." "Jesus said, my mother and my brethren are those who hear the Word of God, *and do it.*" "They that *have done good* shall come forth unto the resurrection of life." "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am *meek and lowly in heart;* and ye shall find rest unto your souls." "Blessed are the *poor in spirit;* for theirs is the kingdom of heaven." "Blessed are the pure in heart, for they shall see God." "Except a man be born of water *and of the spirit*, he cannot enter into the kingdom of God." And the apostle says: "Love is the fulfilling of the law." And "if any man have not the

spirit of Christ, he is none of his." "But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

In passages like these does the New Testament everywhere abound; and they disclose beyond a doubt the essential nature of genuine Christianity. They teach us that it is something more than a *belief*—something higher than doctrine. They show us that it is a divine spirit dwelling in the heart, sanctifying the affections, purifying the motives, softening the temper, refining the feelings, and pervading the whole life with its fragrant and heavenly aroma. Yes: Christianity is a life rather than a *credo*—a quality of spirit rather than a form of doctrine. Wherever we see the spirit of disinterested neighborly love, the spirit of self-denial, the spirit of humility, forbearance, resignation, trust, "long-suffering, gentleness, goodness, faith, meekness, temperance," there we see something of genuine Christianity; for there we see the spirit of Christ. And all who have His spirit, belong to His family and household. However they may differ in their doctrinal beliefs, their ends are the same—their hearts are one. Being all humble followers of the Prince of Peace, intellectual differences should not separate them—should not prevent them from enjoying the fellowship of the spirit. So, at least, the New Testament plainly teaches.

But the Church calling itself Christian has ruled otherwise for many centuries. It has made *belief* primary, *life* secondary. It has seated religion in the

head more than in the heart; and has, consequently, been more eager to secure men's assent to certain dogmas, than to secure their obedience to the commandments, or to imbue their hearts with the spirit of charity. More than fifteen hundred years ago, there commenced a virulent controversy among the professed followers of the meek and lowly One. Christians made war upon each other, not for alleged immoralities, but for opinions deemed heterodox. Among other grievous errors into which they fell, was that of considering mere belief as the essential thing in a Christian. Of course it was deemed equally essential that every one should believe *right*. And as nothing was considered more damnable than error, therefore all forms of religious belief deemed heretical, might lawfully be hunted down and visited with the severest punishments. It was also vainly imagined, that, by pains and penalties inflicted or threatened by ecclesiastical courts, a true belief could be established in the minds of men, or a false one be rooted out. They were not aware that belief, to be of the least value, or worthy the name of belief, must be free and unconstrained, and the result of evidence to the mind of the believer. And that fierce war of opinion which commenced among the Christians of the third century, and raged with such unrelenting fury at the Council of Nice, has been going on ever since in the Church, with occasional intermissions, perhaps, and with its rancor at times somewhat abated. No considerable portion of the Christian Church has ever abandoned the

principle so early adopted, that it is right and proper to attempt, by pains and penalties, to enforce a uniformity of religious belief. Persecution for opinion's sake has been practised alike by Protestants and Catholics. Both have, from time to time, excommunicated and otherwise maltreated some of their best members, for nonconformity, or alleged errors of opinion. Both have practically and steadily inculcated the doctrine, that error is sin, and a persistence therein certain perdition. And although we discover all around us a very considerable abatement of the venom formerly displayed towards alleged heresies, still it is no very uncommon thing, even now, to hear of Protestant churches excommunicating members for some alleged unsoundness of religious belief. What proportion of the so-called "evangelical churches" in our land, would be ready to concede that a man may be saved who does not believe in the tri-personality of God, or a vicarious atonement? And how many of them, if they were fully aware of a man's rejection of these doctrines, would consent to his remaining in their communion, however unexceptionable might be his character?

But when we consider how much a man's religious belief, or the peculiar form of his faith, depends upon circumstances over which he can have no control, and when we consider how widely different, in the case of different individuals, are the circumstances which contribute to form or modify their beliefs, we shall see that perfect agreement in religious *doctrines* is hardly

to be expected. We shall see, that, if every one be left in freedom and encouraged to think for himself, as he should be, there must inevitably be a diversity of opinion on many doctrinal points. Men are differently endowed by inheritance; so that, if afterwards they were all subjected to the same training, they would not view every truth alike, nor attach precisely the same weight to evidence. But then they are differently educated. They are surrounded by different intellectual, moral and religious influences from their birth. They receive different kinds and degrees of religious instruction. They attend different churches, hear different kinds of preaching, and are taught different religious doctrines—all receiving more or less support from some portions of the Word understood in their literal sense. Now supposing all to be honest, and alike sincere in their desire to know the truth, is it to be presumed that they would or could cordially agree in their doctrinal beliefs? How is it possible, in view of the immense difference known to exist in intellectual and moral training, as well as in original or hereditary endowments, that they should all believe precisely alike? How is it possible that they should all understand the Bible alike? And yet there are many things in the Bible, and these the most essential things too, about which there is scarcely any room for an honest difference of opinion. They are passages where the spirit of the Divine Word is exhibited as it were naked,* visible to all eyes. Such, for example,

* "The Word in its literal sense, is like a man clothed, whose face

are the commandments of the Decalogue, and in general those precepts of life which inculcate the importance of disinterested benevolence, purity of heart, a meek, resigned, forbearing, self-denying, loving, trustful spirit. A number of men may differ widely on other points of doctrine while they may all see the necessity of a life of charity, so plainly is this insisted on in the Word—and may all agree in living such a life. And so far as they each possess the genuine spirit of charity, they will not allow mere intellectual or doctrinal differences to separate them.

And, as a matter of fact, do we not find this to be the case? Are we not all constrained to acknowledge that there are some good, pious, charitable people in all Christian communions? Humble and sincere followers of the Lord Jesus Christ, who have evidently drank of His spirit, and who find delight in doing His will? Though differing doctrinally, their hearts are united. The grand purpose of their lives is the same. They are one in the spirit and temper of their minds, one in their acknowledgment, love and adoration of the Lord, and all, therefore, belong to His true church.

Now if what we have here said be true, a true church will see and acknowledge it. A true church will not insist on entire uniformity in religious doc-

and hands are naked. All things necessary to the life of man, and consequently to his salvation, are naked; but the rest are clothed: And in many places where they are clothed, they shine through the clothing as the face shines through a veil of thin silk."—*D. S. S.* 55.

trines. It will tolerate a very wide diversity of opinion, and will never visit with the pains of excommunication, nor with the more common, though scarcely less grievous, infliction of social ostracism, any alleged error of doctrine, provided the life be imbued with the spirit of charity. Judged by this standard, it is plain that a true church has not hitherto existed; for both Protestants and Catholics alike fall under condemnation. Both have numbered in their ranks many excellent people—many good Christians; but neither has any just claim to be regarded as a universal and truly Catholic Church. And will the New Christian Church stand the test here laid down any better? Let the following extracts from her authorized teachings answer.

In the Lord's kingdom the varieties are innumerable as to goodnesses and truths, notwithstanding they all constitute but one heaven; for the varieties are so numerous, that one society is in no case altogether like another, that is in the same good and truth; oneness therein is constituted of several various things so arranged by the Lord as to be in concord with each other, which concord, or harmony, of several things is impressed by the Lord in consequence of their all having relation to Him. The case herein is like that of the organs, members, and viscera of the body, no one of which is altogether like another, but all are various, and yet they make one; and this in consequence of their all having relation to one soul, and thereby to heaven, and thus to the Lord; for everything that is unconnected with the Lord is nothing. Hence it may appear that the differences of truth and of good as to species are innumerable; but their genera,

and these the most general, which are spiritual churches, are signified by these sons and grandsons of Abraham. They who are of the spiritual church, inasmuch as they have no perception, like those who are of the celestial church, of what is good and true, but acknowledge for truths what they have learned from others, therefore they are in continual dispute about truths, reasoning whether they be so or not, and each abides in that doctrinal, and calls it true, which is taught in his own particular church; hence there are so many differences. Besides, several form conclusions concerning things good and true from appearances and fallacies, one in one manner and another in another, but none from any internal perception, yea, they do not know what perception is. And whereas their intellect is so obscured as to the goodnesses and truths of faith, it is not to be wondered at that they are disagreed about that most essential of all truths, viz. the Lord's Divine Human, and holy proceeding; the celestial perceive that they are not three but one; whereas the spiritual abide in the idea of three, yet are willing to think that they are one. Since therefore there are dissensions about this most essential point of all, it may appear that the varieties and differences of doctrinals are innumerable. But notwithstanding there are so many varieties and differences of doctrinals, or so many derivations, still they form together one church, when all acknowledge charity as the essential of the church, or, what is the same thing, when they have respect to life as the end of doctrine; that is, when they inquire how a man of the church lives, and not so much what are his sentiments; for every one, in another life, is gifted with a lot from the Lord, according to the good of his life, not according to truth of doctrine separate from the good of life.—*A. C.* 3241.

It is life that is the internal of all worship, and consequently of every doctrinal which flows from the life of charity. That this is the faith which is the internal of the church, may appear from this single consideration; that whosoever has the life of charity, knows all things appertaining to faith. Only examine all doctrinals as to their real nature and quality; are they not all precepts of charity, consequently, of a faith derived from charity? To instance only the commandments of the decalogue, the first of which enjoins the worship of the Lord God: whosoever has the life of love or charity, he worships the Lord God, because this is his life. So in the commandment which enjoins the observation of the Sabbath: whosoever is in the life of love, or in charity, sacredly observes the Sabbath; for nothing is more delightful to him than to worship the Lord, and to glorify Him every day. So again in regard to the commandment, "Thou shalt not commit murder:" this is altogether a precept of charity, since he who loves his neighbor as himself, shudders at the thought of doing him any injury, and much more of murdering him. In like manner as to the commandment, "Thou shalt not steal:" whosoever has the life of charity, is more ready to give to his neighbor than to take anything from him. So with the commandment, "Thou shalt not commit adultery:" he who is in the life of charity, would rather act as a guardian of his neighbor's wife against the evil designs of others, than be a violator of her innocence himself; regarding adultery as a crime against conscience, and such as destroys conjugial love and its obligations. To covet also what belongs to another, as finally forbidden in the decalogue, is directly opposite to the temper and disposition of those who are principled in the life of charity; for it is the nature of charity to wish to impart good to others from itself, and out of what is its own, thus

on no account to covet what belongs to them. These are the commandments of the decalogue, which are exterior doctrinals of faith, and which, with those who are in charity and in the life thereof, are not retained only as matters of science in the memory, but are laid up in the heart, and are inscribed on the inner man, since all such are in charity, and in its essential life. Not to mention other things composing points of doctrine, which they are in like manner acquainted with from charity alone, because they live according to a conscience of what is right. Such, also, in cases where they do not so well understand, and are not able to determine what is right and true, yet believe in simplicity, or out of a simple heart, that it is so, because the Lord has said it; and whosoever thus believes does not incur guilt, although what he believes be not true in itself, but only an apparent truth. As for example: if he believes that the Lord is angry, that he punishes, that he leads into temptation and the like; or if he believes that the bread and wine in the holy supper are somewhat significative; or that the flesh and blood of the Lord are somehow present therein in the way that they explain it; it is of no consequence whether they affirm the one or the other, although there are few who think of the latter; and if they do, provided it be in simplicity of heart, because they have been so instructed, and they still live in charity, it does them no injury. Such persons, when they hear that the bread and wine in the holy supper, in the internal sense, signify the Lord's love towards the whole human race, and the things appertaining to love, with the reciprocal love of man towards the Lord and his neighbor, they instantly believe it, and rejoice that it is so. But the case is otherwise with those who are principled in mere doctrinals, and not in charity: these dispute on every subject, and condemn all, without distinc-

tion, whose sentiments, or, as they term it, *belief*, do not accord with their own. Hence it may appear to every one, that love to the Lord and charity towards our neighbor, constitute the internal of the church.—*A. C.* 1798.

Doctrinals alone do not constitute the external, much less the internal of the church, as was shown above; nor do they serve to distinguish churches before the Lord; but this is effected by a life according to doctrinals, all which, if they are true, regard charity as their fundamental; for what is the end and design of doctrinals but to teach how man should live? The several churches in the Christian world are distinguished by their doctrinals, and the members of those churches have hence taken the names of Roman Catholics, Lutherans, Calvinists, or the Reformed and Evangelical Protestants;* with many others. This distinction of names arises solely from doctrinals, and would never have had place, if the members of the church had made love to the Lord, and charity towards their neighbor, the principal point of faith. Doctrinals would then be only varieties of opinion concerning the mysteries of faith, which they who are true Christians would leave to every one to receive according to his conscience; whilst it would be the language of their hearts, that he is a true Christian who lives as a Christian, that is, as the Lord teaches. Thus one church would be formed out of all these diverse ones, and all disagreements arising from mere doctrinals would vanish; yea, all the animosities of one against another would be dissipated in a moment, and the kingdom of the Lord would be established on earth. The Ancient Church which existed

* On the continent, the *Reformed* is a title of the Calvinists: the Lutherans take that of *Evangelicals*.—EDIT.

immediately after the flood, although dispersed over several kingdoms, was of such a character ; so that, notwithstanding they differed much from each other in respect to doctrinals, they still made charity the principal thing, and regarded each other's worship, not from the doctrinals of faith, but from the charity of life which entered into it. This is meant by what is said of that church, Gen. xi. 1 ; that "they had all one language, and their words were one."—*A. C.* 1799.

All doctrinals whatsoever, if so be they are derived from the Word, are accepted of the Lord, provided that the person who is principled therein be in the life of charity ; for to the life of charity all things which are of the Word may be conjoined.—*A. C.* 3452.

With respect to the Lord's kingdom in the earths, that is, with respect to His Church, the case is this : that, whereas it derives its doctrinals from the literal sense of the Word, it must needs be various and diverse as to those doctrinals, viz. one society will profess one thing to be a truth of faith, because it is so said in the Word, another society will profess another thing, for the same reason, and so forth ; consequently the Church of the Lord, inasmuch as it derives its doctrinals from the literal sense of the Word, will differ in every different place, and this not only according to societies in general, but sometimes according to particular persons in each society ; nevertheless, a difference in doctrinals of faith is no reason why the Church should not be one, provided only there be unanimity as to willing what is good, and doing what is good. As for example; if any one acknowledge for a doctrinal, that charity is grounded in faith, and he liveth in charity towards his neighbor, in this case he is not indeed in the truth as to doctrine, but still he is in the truth as to

life, consequently there is in him the Lord's Church or kingdom. So again, if any one asserts that good works ought to be done with a view to recompense in heaven, according to the literal sense of the Word in Matthew, chap. x. 41, 42; chap. xxv. 34 to 46, and in other places, and yet in doing good works he never thinks of merit, he in like manner is in the Lord's kingdom, because as to life he is in the truth; and because being such as to life, he suffers himself easily to be instructed that no one can merit heaven, and that works, wherein merit is placed, are not good; and so in other cases; for the literal sense of the Word is such, that in many passages it appears opposite to itself; but the reason is, because in that sense there are appearances of truth accommodated to those who are in external principles, consequently who are also immersed in worldly and corporeal loves. In the present case therefore by Abimelech they are treated of, who are principled in the doctrinals of faith, and that these are such as make faith the essential of salvation, was observed above; the agreement also of their doctrinals with the internal sense of the Word is treated of, and that conjunction is effected therewith, is manifest; but only with those who are principled in good, that is, with those who, notwithstanding they make faith essential as to doctrine, still make charity essential as to life; for when with such there is confidence or trust in the Lord, which they call real faith, then they are in the affection of love to the Lord, consequently as to life they are in good.—*A. C.* 3451.

That faith is at this day separated from charity, is evident; for churches separate themselves according to dogmas, and he who believes otherwise than as the dogma teaches, is cast out from their communion, and is also defamed. But he who is guilty of theft, who without mercy

deprives others of their goods, (if so be he doeth it not openly,) who devises treacherous purposes against his neighbor, who brings disgrace upon works of charity, and who is guilty of adultery, such an one is still called a Christian, provided he only frequents sacred worship, and speaks from doctrine. Hence it is evident, that at this day it is doctrine which makes the church, but not life; and that the fruits, which they adjoin to faith, are only in doctrine, and nothing in their minds.—*A. C.* 4689.

There are two things which conjoin the men of the church, viz. life and doctrine; when life conjoins, doctrine does not separate; but if only doctrine conjoins, as at this day is the case within the church, then they mutually separate, and make as many churches as there are doctrines; when yet doctrine is for the sake of life, and life is from doctrine. That they separate themselves, if only doctrine conjoins, is evident from this, that he who is of one doctrine, condemns another sometimes to hell. But that doctrine doth not separate, if life conjoins, is evident from this, that he who is in goodness of life, doth not condemn another who is of another opinion, but leaves it to his faith and conscience, and extends this rule even to those who are out of the church; for he saith in his heart that ignorance cannot condemn any, if they live in innocence and mutual love, as infants, who also are in ignorance when they die.—*A. C.* 4468.

They who are not in the process of regeneration, say absolutely that faith is in the first place, that is, that it is the essential of the church, because thus they can live as they please, and still say that they have hope of salvation. Hence also at this day charity hath so disappeared, that

it is scarce known by any one what it is; consequently also faith hath disappeared, for one without the other is not given. If charity was in the first place, and faith in the second, the church would have another face; for then none would be called Christians, but they who lived according to the truth of faith, that is, the life of charity; and also it would then be known what charity is. Then, too, there would not be made more churches than one, by distinguishing between them according to opinions concerning the truths of faith; but the church would be called one, containing all who are in the good of life, not only who are within the orb where the church is, but also who are out of it. The church thus would be in illustration concerning such things as are of the Lord's kingdom, for charity illustrates, and in no case faith without charity; the errors too, induced by faith separate from charity, would be clearly seen. Hence it is evident what another face the church would have, if the good of charity was in the first place, that is, was an essential, and the truth of faith in the second, that is, was the formality thereof. The face of the church would then be as the face of the ancient church, which made the church to consist in charity, and had no other doctrinals of the church than those of charity; hence they had wisdom from the Lord.—*A. C.* 6761.

That every principle, of whatever nature and quality even if it were essentially false, when once received may be confirmed by numberless arguments, and thus be exhibited in an external form as an essential truth, may be obvious to every one; hence come heretical opinions, which when once confirmed are never receded from. But it is to be observed, that from a false principle nothing but falses flow forth, and if truths be interjected therein, still, whilst the

false principle is confirmed thereby, they become truths falsified, because defiled by the essence of the principle. The case is altogether otherwise, if essential truth be taken for a principle, and confirmed. As for example; let this truth be received as a principle, that love to the Lord and charity towards our neighbor are the essentials, on which hangs all the Law, and concerning which all the Prophets speak, and thus that they are the essentials of all doctrine and of all worship, in this case the mind would be enlightened by innumerable things contained in the Word, which otherwise lie concealed in the obscurity of a false principle; yea, in this case all heresies would vanish and be done away, and out of many there would be formed one church, howsoever differing as to doctrinals and rituals, either flowing from the above essentials, or leading thereto. Such was the ancient church, which extended itself over several kingdoms, viz. Assyria, Mesopotamia, Syria, Ethiopia, Arabia, Lybia, Egypt, Philistea, even to Tyre and Sidon, through the land of Canaan on each side of Jordan; in each of these kingdoms there was a difference as to doctrinals and rituals, but still the church was one, because charity was essential in all; and then the Lord's kingdom was in the earths as in the heavens, for such is the nature and constitution of heaven. Supposing this to be the case, all would be governed as one man by the Lord, for all would be as members and organs of one body, which, although they are not of similar forms, nor of similar functions, have nevertheless relation to one heart, on which they all depend, both in general and in particular, be their respective forms ever so various: In this case too, every one would say of another, in whatsoever doctrine, or in whatsoever external worship he was principled, This is my brother: I see that he worships the Lord, and that he is a good man.—*A. C.* 2385.

When a church is first raised up and established by the Lord, it exists in the beginning in a state of purity, and the members then love each other as brethren; as is known from what is recorded of the primitive Christian church after the Lord's coming. All the members of the church at that time lived one amongst another as brethren, and also called each other brethren, and mutually loved each other. But in process of time charity diminished, and at length vanished away; and as charity vanished, evils succeeded, and with evils falsities also insinuated themselves, whence arose schisms and heresies. These would never have existed, if charity had continued to live and rule; for in such case they would not have called schism by the name of schism, nor heresy by the name of herey, but they would have called them doctrinals agreeable to each person's particular opinion, or way of thinking, which they would have left to every one's conscience, not judging or condemning any for their opinions, provided they did not deny fundamental principles, that is, the Lord, eternal life, and the Word, and maintained nothing contrary to divine order, that is, contrary to the commandments of the decalogue.—*A. C.* 1834.

CHAPTER VI.

THE INNOCENCY OF ERROR.

When we speak of the innocency of error, we refer rather to the state of those who imbibe the error, than to the error itself. For there is inherent in all error a tendency to do evil, as there is inherent in all truth a tendency to do good. Evil is the life or spirit of falsity, as good is the life or spirit of truth. But all falsity is not alike pernicious, nor is the same falsity alike pernicious to all. As truth may be received into the memory, and be seen and acknowledged to be truth, while the heart remains unaffected by its divine spirit, so may falsity be received into the same outer court of the mind, and the inner sanctuary not be materially affected by its malign influence.

There are in general three sources of religious error :—

1. Evils of life :
2. Ignorance :
3. False teaching.

Those who are much immersed in evils, imbibe fal-

sities as readily as the parched earth drinks in the falling shower. Falsity is congenial to them. They love it, because it favors and justifies their evils; and at the same time they hate the truth, because this makes manifest and condemns their evils. Besides, it is in the nature of all evil loves to blunt the moral sensibilities, and obscure one's perception of the truth, as it is in the nature of all good loves to give clearness to the moral vision, and quicken our spiritual perceptions. A supremely selfish man does not wish to obey the laws of neighborly love; and because he is not willing to obey them, therefore he shuts his eyes against them, does not see them, and denies that there are any such laws. His selfishness is perpetually active in manufacturing excuses or reasons in justification of itself; and these reasons, inasmuch as they are contrary to the laws of charity, are nothing less than falsities, which, however, appear to him like truths, because they are in agreement with his life's love. So with the man who loves the world supremely. The evil of avarice, which is his besetting sin, blinds him to the rights of others and his duties towards them;—blinds him to the beauty of truth, justice, sincerity and neighborly love; and he is perpetually inventing excuses, which are nothing but falsities, in justification of his avarice. And so with all other evils; they are the fruitful source of falsities, being in agreement with them and not with the truth. Hence the Scripture saith: "And this is the condemnation, that light is come into the world, and men

loved darkness rather than light because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God." Falses originating in evil loves, therefore, are the real falses of hell ; and all who are in such falses, are in a state of condemnation, for it is the false from evil which condemns.

But there are others who are in the desire and effort to overcome their evils, who are yet in errors of doctrine ; and they undoubtedly form a very numerous class. They are innocently in error. Some of them, perhaps, have never had an opportunity of learning the truth. These are represented by the poor beggar in the parable, " who desired to be fed with the crumbs that fell from the rich man's table." Theirs are not falses of evil, but falses of ignorance. They have never been instructed in the truth ; how, then, could they be expected to know and acknowledge it ? It is no fault of theirs that they are in error, any more than it is our fault that we are in error respecting the truths of a science, which we have never had an opportunity of studying. Others again have imbibed false doctrines from their parents and teachers, or from the literal sense of the Word, or from the religious books which have been placed in their hands. But along with these doctrinal errors, they have also received many great and essential truths relating to life, which have produced their legitimate influence upon their

hearts. *All* that has been taught them has not been error. Through the simple precepts of the gospel which they have applied to life, and in spite of the errors that have been mingled with them, they have imbibed much of the genuine spirit of Christianity. And through the mighty power of this spirit, or of the Lord operating in and through these simple truths, the falsities which they have innocently received are so modified and softened as to be accepted of the Lord for truths, and to become in some measure receptive of good. Although they are nothing else but falsities as laid down in the creed, and as believed by those who are in evil, still they are not altogether false as received and held by the class of persons we here have in view. By being bended to good in the minds of the recipients, or being so understood and interpreted as to be in some measure conducive to good, the malevolence of the false is taken away, and thus but little harm is done to those who receive them. Agreeable to the spiritual import of the Lord's words, where He says concerning His true disciples, "They shall take up serpents; and if they drink any deadly thing, it shall not hurt them."

If such be the spirit of the gospel, and the obvious teaching of genuine Christian charity, then it ought also to be the teaching of a true church. How entirely it accords with the teaching of the New Church may be seen from the following extracts.

Falses originating in ignorance of the truth are not so hurtful as falses originating in evil lusts; for falses origi-

nating in ignorance are either a consequence of wrong instruction from infancy, or of a man's various engagements in worldly business, whereby he has been hindered from inquiring into the truth of the opinions he may have imbibed; or they may proceed from weakness of judgment, rendering him incapable of discerning between truth and falsehood. Falses of this sort are not attended with much hurt, provided a man does not confirm them by much reasoning and argument, and so persuade himself, under the influence of some evil lust, to favor and countenance them; for in so doing he renders more dense the cloud of ignorance, and converts it into such darkness that it is impossible for him to see the truth. But the case is otherwise with falses originating in evil lusts, such as self-love and the love of the world; as when a person embraces any particular doctrine, and makes profession of it, with a view to engage the minds of men, and draw them to himself, whilst he explains or perverts the doctrine in favor of himself, and confirms it both by reasoning grounded in scientifics, and by the literal sense of the Word. Worship derived from such a source is profane, how holy soever it may outwardly appear; for, inwardly, the worship of such a person is the worship of self and not of the Lord, nor does he acknowledge any truth, except so far as he can interpret it in his own favor. Such worship is what is signified by Babel. Such, however, is not the state of those, who are born and educated in such worship, and do not know that it is false, and who live in charity. In the ignorance of such there is innocence, and in their worship there is goodness derived from charity. Whether worship is to be denominated profane, does not so much depend on the worship itself, as on the quality of him by whom it is exercised.—*A. C.* 1295.

All falses exist from evil; but the falses which are not

from evil, in the external form indeed are falses, but not in the internal; for there are falses given with those who are in the good of life, but interiorly in those falses there is good, which causes the evil of the false to be removed; hence that false before the angels does not appear as the false, but as a species of truth; for the angels look at the interior things of faith, and not at its exterior. Hence it is that every one, of whatsoever religion he be, may be saved, even the Gentiles who have no truths from the Word, if only they have respected the good of life as an end.—*A. C.* 10,648

There are falses which are received as truths when good is in them, especially the good of innocence, as among the Gentiles, and also among several within the church.—*A. C.* 4736.

There are falses which agree with the good of the church, and there are falses which do not agree with it; the falses which agree, are those in which good lies concealed, and which thus by good can be bended to truths; but the falses which do not agree with the good of the church, are those in which evil lies concealed, and which thus cannot be bended to truths.—*A. C.* 9258.

As to what concerns truth, it is such that the false may be adjoined to it; yet not the false in which evil is, but in which good is, such as is with infants, and boys and girls whilst they are yet in innocence, and with well-disposed Gentiles who are in ignorance; and such as is with all who are in the sense of the letter of the Word, and remain in the doctrine thence, and still have the good of life for an end; for this good as an end drives away all the malevolence of the false, and by application forms it into some resemblance of truth.—*A. C.* 9809.

There are given falses and also truths with those who are in evil, and likewise falses and truths with those who are in good. The falses with those who are in evil are the falses of evil, and the truths with them are truths falsified, which are dead. But the falses with those who are in good are accepted as truths, for they receive mildness from good, and are applied to good uses; and truths with them are truths of good, which are alive.—*A. C.* 10,109.

That scientific truth prevails over the power of the doctrine of the false from evil, is because the Divine is in all truth from good; but in the false from evil there is the contrary, and what is contrary to the Divine is of no avail at all. Therefore in the other life a thousand who are in the false from evil, avail nothing at all against one who is in truth from good; but at the presence of this one the thousand fly, and unless they fly, they are tortured and tormented. It is said the false from evil, because this false is truly the false; whereas the false not from evil, but from ignorance of the truth, is not such. Evil is that which is opposite to heaven, but not the false from ignorance; yea, if in ignorance there be any thing of innocence, then that false is accepted of the Lord as truth; for they who are in such, receive the truth, —*A. C.* 6784.

The good of ignorance appertains to all who are principled in the good of charity, and are at the same time in ignorance of truth; as is the case with all within the Church, who are principled in the good of charity, and do not know what the truth of faith is, whatsoever may be the cause of their ignorance, many of whom have holy thoughts about God, and are well disposed towards their neighbor. The case is the same with all who are out of the church, and who

are called Gentiles, who are principled in like manner in the good of charity. Both the latter and the former, although they are not principled in the truths of faith, yet, being principled in good, they are in a capacity of receiving the truths of faith in another life, alike as infants; for their intellectual [principle] is not as yet infected with principles of the false, nor is their will [principle] thus confirmed in evil of life, because they know not what is false and evil. And this is the nature and effect of the life of charity, that the false and evil of ignorance may easily be bended to truth and good. Not so with those who have confirmed themselves in things contrary to truth, and at the same time have lived a life in things contrary to good.—*A. C.* 2280.

There is a difference between confirming false principles from the Word, and believing in simplicity what is related there. He who confirms false principles, first assumes a principle of his own, which he is unwilling to depart from or give up in the least particular; and then he collects and accumulates corroborating testimonies from every quarter, consequently from the Word, till he so thoroughly persuades himself of its correctnesss that he can no longer see the truth. He, however, who believes in simplicity, or with a simple heart, does not first assume certain principles, but thinks what he reads is true, because the Lord spoke it; and if he be instructed how it is to be understood from what is elsewhere stated in the Word, he acquiesces with joy of heart. Nay, even supposing a person through simplicity to believe that the Lord is wrathful, that he punishes, repents, and grieves, and is thus restrained from evil and led to do good, such belief is not injurious to him, because it leads him to admit also that the Lord sees all and every thing; and when he is principled in such a faith, he is capable of

being enlightened afterwards on other points, at least after death, if not before. But it is altogether otherwise with those, who, from the conjoined influence of selfish and worldly love, after assuming certain principles, persuade themselves of their truth.—*A. C.* 589.

With respect to good the case is this; goods are infinite in variety, and they have their quality from truths. Hence the good becomes such as the truths are which enter; the truths which enter are seldom genuine, but are appearances of truth, and also are falses, but still not opposite to truths; nevertheless when these flow-in into good, which is the case when the life is formed according to them from ignorance, in which ignorance is innocence, and when the end is to do good, then they are regarded by the Lord, and in heaven, not as falses, but as the multitudes of truth; and according to the quality of innocence are accepted as truths.—*A. C.* 7887.

As to what concerns the appropriation of the false and of what is falsified, it is to be noted, that the false and what is falsified cannot be appropriated, as the false and what is falsified, to any one who is in good, and hence is willing to be in truth, but to him who is in evil, and hence is not willing to be in truth. The reason why the false as the false is not appropriated to him who is in good, and hence is willing to be in truth, is, because he thinks well concerning God, concerning the kingdom of God, and concerning spiritual life; and hence he applies the false that it may not be against these things, but that in some manner it may agree with them; thus he softens it, and its asperity and hardness doth not come into the idea. Unless this was the case, scarce any one could be saved, for falses are more prevalent than truths. But it is to be noted, that they who are in good are

also in the love of truth; wherefore in the other life, when they are instructed by the angels, they reject falses and accept truths, and this according to the degree of the love of truth which they had in the world.—*A. C.* 8051.

The reason why many kings signify various truths which are from good, is, because the people and nations out of the church were, for the most part, in falsities as to doctrine; but still, inasmuch as they lived in love to God and in charity towards their neighbor, the falsities of their religion were accepted by the Lord as truths, because inwardly in their falsities there was the good of love; and the good of love qualifies all truth, and in such case qualifies the falsity which is believed by such to be truth; the good also, which lies concealed within, causes such, when they come into the other life, to perceive genuine truths, and to receive them. Moreover there are truths which are only appearances of truth, such as are those of the literal sense of the Word, which are also accepted by the Lord as genuine truths when there is in them the good of love to the Lord, and the good of love towards the neighbor, or charity; in the other life also the good which is inwardly hid with them dissipates the appearances, and makes bare the spiritual or genuine truths.—*A. E.* 625.

They who are in the Lord are kept in the spiritual affection of truth, and they who are in that affection may indeed receive falses, but still not with their full consent, but only so far as they do not disagree with good, and truths thence derived. Wherefore when they who are in the spiritual affection of truth imbibe any falses, still they easily reject them when they hear truths, as well in this world as the other: such is the nature of the spiritual affection of truth.

Wherefore they who are in that affection have the faculty of understanding truths, and are perfected in intelligence and wisdom to eternity; but they who are not in that affection refuse both to understand and hear truths; wherefore they are not in any faculty of understanding them. That this is the case has been made evident to me from common experience in the spiritual world. Now inasmuch as the angels of heaven do not perceive any thing else within man but his love, and thence his affection, desires, and delights, consequently his ends, on account of which he thinks in such or such a manner, therefore when they perceive with him the love of truth for the sake of the uses of life, which are the true ends, then they do not see any falses from evil; and if peradventure they see falses which are not from evil, still they know that these falses do not hurt, because evil is not in them. Falses which are derived from evil are the real falses which are from hell; the reason is, because those falses are forms of evil, and thus in themselves also evils.—*A. E.* 867.

CHAPTER VII.

FALSE DOCTRINE DOES NOT DAMN.

THE present is but a continuation of the preceding chapter, the title conveying the same idea as that of the last, only in different language. We design in this to elucidate the subject still further, and to show that it is possible for people to embrace, or profess, even the most pernicious falsity, and yet, on account of the predominance of good in them, to be not much harmed by it. The doctrine professed may be in itself a monstrous error; and yet its poisonous influence may be neutralized or totally prevented by the power of divine love operating upon the heart. The error is believed, perhaps, because the church so teaches, or because some portion of the Word, understood in its literal sense, appears to favor it. And yet it is believed in such a manner as measurably allies it to truth in the mind of the recipient, and renders it therefore innocuous. Take, for example, the doctrine of justification and salvation by faith alone. This doctrine, as originally believed, and as promulgated

in the *Formula Concordiæ*, is, perhaps, one of the greatest and most pernicious errors ever incorporated into any religious creed; for it makes no account of repentance, reformation, good works, or obedience to the commandments; and indeed teaches that these are by no means necessary to salvation. And yet we find, especially among the laity, many excellent, self-denying and pious people—many sincere and humble followers of the Lord, and therefore worthy members of His church—who are connected with communions where this doctrine of salvation by faith alone is placed in the very front ranks, and regarded as fundamental. These people believe this doctrine because it is taught in the catechism and creed of their church. They do not, however, believe it in the sense that those do who are in evil, nor in any sense which would seem to exclude the importance and necessity of a good life. As they understand and hold the doctrine, it is not saving faith unless good works result from it, or accompany it. Great and glaring as this falsity is, therefore, these people are not condemned for believing it, nor essentially harmed by it. Their belief of it has been quite natural—almost unavoidable—under the circumstances; and therefore it is as innocent as it is natural. Having imbibed some truths along with it, and somewhat of the spirit of charity, the error is so modified in their minds as to be in some degree receptive of good.

The same remarks will apply to all other falsities, which are believed by persons who are in the good of

life. For in all cases it is evil of life—selfish and infernal love—and not falsity of doctrine, which brings spiritual condemnation. This is what we are taught by the spirit of the divine Word, and is, therefore, what a true catholic church ought to teach ; for a true church is such only by virtue of its reception of the spirit and life of the Word.

Since much is said by Swedenborg throughout his theological works, and in the extracts in the present volume, of the doctrine of justification by faith alone, and its baleful influence, it may be well for the reader to know what this doctrine is, as understood and spoken of in the New Church, and as defined by the framers of the celebrated Augsburg confession of faith, drawn up by Luther, Melancthon and others, and considered as a perspicuous and faithful statement of the religious opinions of the Protestants. We will, therefore, introduce our extracts in the present chapter, with one, which cannot fail to remove all obscurity and doubt upon this point.

Faith Alone.—That there is at this day so great darkness throughout the Christian churches, that the sun gives no light by day, nor the moon and stars any light by night, is occasioned solely by the *doctrine of justification by faith alone ;* for it inculcates faith as the only means of salvation ; of the influx, progress, indwelling, operation, and efficacy of which no one has hitherto seen any sign ; and into which neither the law of the decalogue, nor charity, nor good works, nor repentance, nor desires after newness of life, have any entrance, or are in the smallest degree connected with it ;

for it is asserted, that they spontaneously follow, without being of any use either to preserve faith or to procure salvation. The above doctrine likewise teaches, that faith alone imparts to the regenerate, or those who are possessed of it, full liberty, so as to be no longer under the law; moreover that Christ covers over their sins before God the Father, who forgives them as though they were not seen, and crowns them with renovation, holiness, and eternal life. These and many other things of a like nature are the interiors of that doctrine; the exteriors, which do not gain admission, are valuable sayings concerning charity, good works, acts of repentance, and exercises of the law; yet these are accounted by them merely as slaves and drudges, which follow their mistress, faith, without being permitted to join in her company: but forasmuch as they know that the laity account these things as equally necessary to salvation with faith, they carefully subjoin them in their sermons and discourses, and pretend to conjoin them with and insert them into justification; this, however, they do merely to tickle the ears of the vulgar, and to defend their oracles, that they may not appear mere riddles, or like the vain responses of soothsayers.

In order to confirm the above assertions, I will adduce the following passages from the *Formula Concordiæ* (or *Form of Concord*, Leipsic edition, 1756), lest any one should think that these things have been unjustly laid to their charge: That the works of the second table of the decalogue are civil duties, and belong to external worship, which man is able to do of himself; and that it is a folly to dream that such works can justify, page 84, 85, 102: that good works are to be utterly excluded from the business of justification by faith, p. 589, 590, 591, 704 to 708: that good works do not in any wise enter into justification, p.

589, 702. App. 62, 173: that good works do not preserve salvation nor faith, p. 590, 705, App. p. 174: that neither does repentance enter into justification by faith, p. 165, 320. App. p. 158: that repentance is nothing more than praying to God, acknowledging the truth of the gospel, giving of thanks, being obedient to the magistracy, and following one's calling, p. 12, 198. App. p. 158, 159, 172, 266: that renovation of life has likewise nothing to do with justification, p. 585, 685, 688, 689. App. p. 170: that attention to obedience for the time to come, in like manner, neither enters into faith, nor justifies, p. 90, 91, 690. App. p. 167: that the regenerate are not under the law, but are delivered from the bondage thereof, and are only in the law, and under grace, p. 722, and elsewhere: that the sins of the regenerate are covered over by the merit of Christ, p. 641, 686, 687, 719, 720: besides many other passages to the same purport. It is to be observed, that all Protestants, as well those who call themselves Gospelers, as those who call themselves the Reformed, teach in like manner justification by faith alone.

It is a wonderful circumstance, that the doctrine of justification by faith alone prevails at this day over every other doctrine throughout all reformed Christendom, and is esteemed almost as the only important point of theology in the sacred order. This is what all young students among the clergy greedily learn and imbibe at the universities, and what they afterwards teach in the churches, and publish in print, as if they were inspired with heavenly wisdom, and whereby they endeavor to acquire to themselves a name, and the reputation of superior learning, as well as diplomas, licenses, and other honorary rewards: and these things are done, notwithstanding it is owing to this doctrine alone, that the sun is at this day darkened, the moon deprived of

her light, and the stars are fallen from heaven [in the spiritual sense,] that is, have perished.—*B. E.* 79, 80, 81.

The doctrine of the churches in the Christian world at this day insists, that faith alone saves, and that the life of love is of no account; also, that when a man receives faith he is justified, and that when he is thus justified, no evil can be afterwards imputed to him; consequently, that every man is saved, even a wicked man, if he only has faith, although it may be in the last hour of his life. They, therefore, who think and live from such doctrine, omit good works, because they do not believe that good works affect man, nor that they are at all efficacious to salvation. They also have no concern about the evils of their thought and will, whether those evils consist in contempt of others in comparison with themselves, or whether they consist in enmity, in hatred, in revenge, craft, deceit, and similar other evils, because they believe that such things are not imputed to those who are justified by faith; saying in their heart that they are not under the yoke of the law, because the Lord has fulfilled the law for them; nor under the curse, because the Lord took it upon himself. Hence then it is, that they who think, believe, and live, from the doctrine of faith alone, and of justification thereby, have no respect to God in their lives, but only to self and the world; and they who look only to self and the world in the course of their life, adjoin themselves to the hells, for all who are in the hells make no account either of good or of evil. In a word, for men to live from that doctrine is to confirm themselves in the life, that it is of no consequence to think, to will, or to do good, inasmuch as salvation is not from that source; and also that it is of no consequence if they think, and will, and, as far as the fear of the law does not restrain, do evil, inasmuch as damnation

is not from that source, provided they have only confidence and trust, which is called saving faith. That such persons are the lukewarm, is manifest from this circumstance, that when they think, speak, and preach from that doctrine, they do so concerning God, concerning the Lord, life eternal, and the Word; but have no regard to them at all when they think and speak out of doctrine. By such thought, therefore, they look to heaven, but by their life they conjoin themselves to hell; wherefore they are between heaven and hell, and they who are in such a state are lukewarm. These things are said concerning the state of faith, and thence of the life of men within the church, when their faith and life are from the doctrine of the church. Something shall now be said concerning the state of faith, and thence of the life, of the men of the church, when their faith and life are from the Word. The greater part of those who are born within the churches where the doctrine of faith alone, and of justification thereby, is received, do not know what faith alone is, nor what is understood by justification. Wherefore when they hear those things from their teachers, they think that a life according to the precepts of God in the Word is thereby understood; for they believe this to be faith and also justification, not entering more deeply into the mysteries of doctrine. Such persons, also, when they are instructed concerning faith alone, and concerning justification thereby, believe no otherwise than that faith alone is to think concerning God and salvation, and how they ought to live; and that justification is to live before God. All within the church who are saved, are kept by the Lord in this state of thought and faith, and after their departure out of the world are instructed in truths, because they possess a capacity for receiving instruction; but they who have framed their lives from the doctrine of faith alone, and of justification thereby,

as above spoken of, are blinded ; for faith alone is not faith, and hence justification by faith alone is a nonentity. From these considerations it is evident who are understood by the lukewarm, namely, they who say in their heart, To what purpose is it if I think, will, and do good, inasmuch as there is no salvation thereby ? It is sufficient that I have faith ; and what does it signify, also, if I think, will, and do evil, inasmuch as there is no damnation thereby ? Thus relaxing all reins to their own thoughts and intentions, and so to their own spirit ; for it is the spirit which thinks and intends, and becomes altogether such as are its thoughts and intentions. It is, however, to be observed, that *there are very few who thus live from doctrine*, although it is believed by the preachers that all who hear their preachings are under their influence ; for it is from the divine providence of the Lord, that there are but very few such.—*A. E.* 233.

They within the church are in falses and at the same time in good, who are in heresies and in the life of good ; and all out of the church [are in falses and at the same time in good] who are in good ; but falses with these do not damn, unless they be such falses as are contrary to good, and destroy the very life of good. But the falses which are not contrary to good, in themselves indeed are falses, but in respect to the good of life, which they are not contrary to, they almost put off the quality of the false, which is effected by application to good. For such falses can be applied to good, and be applied to evil ; if they are applied to good, they become mild, but if to evil, they become hard ; for falses can equally be applied to good, as truths to evil ; for truths of every kind, by applications to evil, are falsified. To illustrate this by an example : It is said that faith alone saves, which in itself is false, especially with the evil, who thereby

exclude the good of charity, as if it contributed nothing at all to salvation; but this false grows mild with those who are in the good of life, for they apply it to good, saying, that faith alone saves, but that it is not faith unless together with its fruit, consequently unless where good is; so in other cases.—*A. C.* 8311.

With regard to what is here said, that they also are saved, who are principled in the truth of faith, if they recede from evil, it is to be observed, that they are such as make a profession of faith, and think nothing of charity, by reason that they are so instructed by their teachers, and do not know what charity is, imagining it to consist only in giving to others what is their own, and in having pity on all; also by reason that they do not know what is meant by neighbor, who is the object of charity, imagining that all without distinction are to be regarded in this character; nevertheless these same persons live in the life of charity towards their neighbor, because they live in the life of good. It is no hurt to such that they make profession of faith, and consider it to be saving, like others; for in their faith there is charity, whereby is signified all the good of life both in general and in particular.—*A. C.* 2388.

It is the will of man which is influenced by hell, and not the intellectual principle, unless it be immersed in lusts which are of the will. Evils, which belong to the will, are what condemn man and sink him down to hell; and falses only so far as they become conjoined with evils, when one follows the other. This may be proved by numerous instances of those, who, being principled in falses, are yet saved; as is the case with many amongst the Gentiles, who have lived in natural charity and in mercy, and with numbers

of Christians who, in simplicity of heart, have believed. Their ignorance and simplicity are their excuse, because in them there may be innocence. But it is otherwise with those who have confirmed themselves in falses, and have thus contracted such a life of the false as to refuse and oppose all truth; since this life must necessarily be vastated before anything of truth and thereby of good can be inseminated. It is, however, still worse with those, who, from evil desires, have confirmed themselves in false principles, so that falses and lusts constitute one life; for these are they who sink themselves down into hell.—*A. C.* 845.

It is said (Rev. xii. 6) that the woman fled into the wilderness, where she hath a place prepared of God, and afterwards that she got the wings of an eagle, and flew to her own place, by which is signified, that the church which is called the New Jerusalem, is to tarry amongst those who are in the doctrine of faith separate from charity, whilst it grows to the full, until provision is made for its reception amongst greater numbers. But in that church there are dragons who separate faith from good works, not only in doctrine but also in life; whereas the rest in the same church, who live the life of faith, which is charity, are not dragons although amongst them; for they know no other than that it is agreeable to doctrine that faith produces the fruits, which are good works, and that the faith which justifies and saves is to believe those things which are in the Word, and to do them. But the dragons are altogether of another way of thinking; but what the sentiments of these latter are, the former do not comprehend, and whereas they do not comprehend, neither do they receive. From which consideration it is manifest, that the church consisting of those who are not dragons, is understood by the earth which helped the woman,

and swallowed up the stream which the dragon cast out of his mouth.—*A. E.* 765.

The reason why they who have confirmed faith alone, to the very arcana of justification and salvation by it, cannot take away any truth and good of faith, nor the affection and perception of them, from any but those who are not in the faith of charity, is, because they are scarcely comprehended by any one but the priest who teaches and preaches them. The layman hears them, but they enter in at one ear and go out at the other; which the priest himself, who utters those arcana, may know of a certainty from this circumstance, that he himself spent the whole force of his genius in acquiring a knowledge of them in his youth and afterwards in retaining them in adult age; likewise from his considering himself as a man of extraordinary learning. What then must be the case with a layman, who simply thinks of faith from charity, when he hears these mysteries? From what has been said, it may be seen, that faith alone, as being competent to justification, is the faith of the clergy, and not of the laity, save such of them as live unconcernedly, who imbibe no more from their arcana than that faith alone saves; that they cannot do good of themselves, nor fulfil the law; and that Christ suffered for them; besides some other universals of a similar nature.—*A. R.* 426.

Pure good appertaining to man is not given, or good wherewith evil is not mixed, neither pure truth, or truth wherewith the false principle is not mixed; for the will-principle of man is nothing but mere evil, from which there continually flows what is false into his intellectual principle; for it is a known thing, that man hereditarily with himself derives evil successively accumulated from his parents; and from

this evil he actually himself produces evil, and makes it his own, and still superadds evil from himself. But evils with man are of various kinds. There are evils wherewith goods cannot be mixed, and there are evils wherewith goods can be mixed. The case is the same with false principles, and unless it was so, it would be impossible for any man to be regenerated. The evils and falses wherewith goods and truths cannot be mixed, are such as are contrary to love to God and to love towards our neighbor, as hatreds, revenges, cruelties, and consequent contempt of others in comparison with ourselves, also the persuasions of what is false thence derived; but the evils and falses wherewith goods and truths can be mixed, are such as are not contrary to love to God and to love towards our neighbor. As for example; if any one loves himself in preference to others, and under the influence of that love studies to excel others in moral and civil life, in scientifics and doctrinals, and to be exalted to dignities and likewise to opulence above others, and yet acknowledges and adores God, performs from his heart duties towards his neighbor, and does from conscience what is just and equitable, the evil of that self-love is such as to admit good and truth to be mixed with it; for it is the evil which is proper to man, and is hereditarily born with him, and in case it was suddenly taken away from him, this would be to extinguish the fire of his first life. But if any one loves himself in preference to others, and under the influence of that love despises others in comparison with himself, hates those who do not honor and as it were adore him, and by reason thereof feels the delight of hatred in revenge and cruelty, the evil of his love is such as not to admit of good and truth to be mixed with it, for they are contraries. Let us take another example; if any one believes himself to be pure from sins, and cleansed like a per-

son cleansed of filth by washing in water, when he hath once done the work of repentance, and discharged the duties which he had imposed upon himself by repentance, or after confession hath been told by his confessor that he is so cleansed, or after that he hath been partaker of the Holy Supper, in case such an one lives a new life, in the affection of what is good and true, this false principle is such as to admit of good being mixed with it; but in case he liveth a worldly and carnal life, as heretofore, the false principle is then such as not to admit of good being mixed with it. So again; he who believes that man is saved by virtue of believing what is good, and not by virtue of willing what is good, and nevertheless wills what is good, and in consequence thereof doeth what is good, this false principle is such as to admit of good and truth being adjoined to it, but not in case he doth not will and thence do what is good. Again if any one be ignorant that man riseth again after death, and in consequence thereof doth not believe a resurrection, or supposing him to be acquainted with a resurrection, but still to doubt and almost to deny it, and yet to live in truth and good, this false principle also is such as to be admissive of good and truth to be mixed with it; but if such a person lives in what is false and evil, the false principle in this case is admissive of no such mixture, by reason of contrariety, and the false principle destroys the true, and the evil the good. Further: pretence and cunning, which have good for their end, whether it be the good of a neighbor, or of a man's country, or of the Church, are prudence, and the evils thereto admixed may be mixed with good, by virtue of the end proposed and for the sake thereof: but pretence and cunning, which have evil for their end, are not prudence, but are artifice and deceit, wherewith good can in no wise be conjoined; for deceit, which hath evil for its

end, induces an infernal principle in all and singular things appertaining to man, and places evil in the midst, and rejects good to the circumference, which order is essentially infernal. The case is similar in numberless other instances.—*A. C.* 3993.

It is to be particularly observed that no one, whether he be within the church where the Word is, or out of that church, is damned hereafter, if he live a good life according to his religion, for it is not the fault of such that they do not know genuine truths; wherefore, inasmuch as the good of life contains within it the desire of knowing truths, when such come into the other life they easily receive truths, and imbibe them; the case is altogether otherwise with those who have lived an evil life and trifled with religion.—*A. C.* 452.

The subject here treated of [Rev. vii. 9] is of those who are saved, although from the doctrine of their religion they were in falsities; for all are saved who are in the good of life according to the dogmas of their religion, which they believed to be truths, although they were not truths; *for what is false is not imputed to any one who lives well according to the dogmas of his religion*, inasmuch as it is not the fault of such an one if he does not know truths: For the good of life according to religion contains within itself the affection of knowing truths which such persons also learn and receive when they come into another life; for every affection remains with man after death, and especially the affection of knowing truths, because this is a spiritual affection, and every man, when he becomes a spirit is his own affection; of consequence, the truths which they desire they then imbibe, and so receive them deeply in their hearts.—*A. C.* 455.

CHAPTER VIII.

TRUE DOCTRINE DOES NOT SAVE.

HITHERTO the belief of error has been held by Christians to be a heinous offence, and one which merited the severest condemnation. Hence the church has long been in the habit of requiring a formal assent to certain articles of faith, as a prerequisite to church membership, and of excommunicating and anathematizing all heretics. And as it has been supposed that false doctrine must inevitably bring damnation to the soul of him who believes it, so it has been supposed that true doctrine must as certainly bring salvation. And both these errors still linger in the church, although both are slowly retreating before the dawning light of the New Morning. It is extremely hard for many Protestant churches, even now, openly to concede that men may be saved who believe false doctrine; although every year there is manifested an increasing reluctance in these churches to excommunicate members for alleged errors of opinion, when their lives are blameless. And in this reluctance we discover the

silent, steady and sure, though unacknowledged influence of the New Dispensation. It is evidence, that, even among those who profess the doctrine of salvation by faith alone, an impression is gradually gaining ground that this doctrine is not true ;—that there is something higher and more important even than true doctrine, something more damnable than the false.

Yet it is amazing to see what a deep lodgment this solifidian dogma has gained in the heart of nearly all christendom. Men find it the most difficult thing in the world to rid themselves of it entirely. It clings to them like a consumption long after they are convinced that it is an error—long after they imagine themselves quite rid of it. Here are persons who have been wandering all their lives in the mazy paths of doubt, or in the gloomy paths of error. Suddenly they are brought into the bright blaze of the noonday sun. The crystal light of the New Jerusalem bursts upon them with meridian splendor. They see and acknowledge their former errors, and, as they suppose, heartily reject them. Straightway they begin to draw invidious comparisons between themselves and other people. They are sure that they possess truths which others have not ; but their minds have become so thoroughly imbued with the doctrine of faith alone, that it is with difficulty they can resist the belief that they are *better* than others, because they have more and higher truth. They know that faith alone does not save, even though it be a *true* faith ; and yet they imagine, that, because they are in true

doctrine and others in false, therefore they are in the church, and all who *believe* differently from them are out of it. They do not think, and yet they know, that the understanding may be elevated into the light of the purest truth, and the heart still remain selfish, cold, and dead. They are far more anxious to know what a man *believes* than how he *lives* ; thus revealing the existence still, in their minds, of that old dogma which has destroyed the first Christian Church, and which cannot but destroy every church where it is allowed to gain the ascendency.

But the spirit of the Divine Word teaches that mere doctrine does not constitute the church, and that faith alone, even though it be a *true* faith, cannot save. Strictly speaking, there is no such thing as a genuine faith separate from the good of charity ; for charity is the life and soul of faith. Truth may be understood, and mentally assented to, by one who is in evil of life ; but it is not truth *with him.* However it may seem like truth to the outward eye, the evil in his heart mars its inward beauty, and changes it into its opposite. As false doctrine is modified to such an extent, in the minds of those who live a life of charity, that it loses in a measure its falseness, and is accepted of the Lord for truth, so true doctrine, when charity is not regarded, is similarly modified, and actually becomes false in the minds of those who are in evil. Truth is not truth *with us*, except it be *lived* ; for the Lord, who is the life of truth, and who dwells with man only in the good of charity, is not in

it. And when we live the truth, we live in charity, because we live according to the laws of charity which the truth expresses or reveals; and the Lord's life, which alone is salvation, lives in us. One may accept it for a truth that faith alone does not save, and that charity must be united to faith; and yet, if he neglect to live the life of charity, or to shun as a sin against God whatever the truth in his understanding condemns, he is in no wise profited by this truth. So far as relates to himself, he might as well believe in justification and salvation by faith alone. *Practically*, he is in the acknowledgment of this falsity. He does not believe the truth *with his heart*; "for with the heart man believeth unto righteousness." It is well known that a theory, however true and beautiful it may be, is of no substantial value unless it be put in practice. Neither is spiritual truth, or the truth of faith, of any value, unless it be applied to life; for only in this way can it be conjoined to the good of charity, and thus become living truth in us. Only in this way can it become a medium of conjunction with the Lord, and its saving efficacy be experienced.

It is a great mistake, therefore, to imagine that those who are in truth of doctrine are necessarily saved, or necessarily of the true church, or necessarily better than others who are in false doctrine. They have the means of becoming better, and therefore ought to be better; but whether they are so or not, must depend, not so much upon the clearness with which they perceive the truth, as upon the fidelity with which they

obey it. Their state may, indeed, become in the end more miserable than that of others, because they are, by virtue of the truth they have received, accountable in a higher degree; for the amount and quality of truth we receive, is the exact measure of our moral accountability. As saith the Scripture; "That servant which knew his Lord's will, and prepared not, neither did according to his will, shall be beaten with many stripes. But he that knew not and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall much be required."

So teaches the Word of the Lord, understood in its spiritual and true sense. And so will a true church teach, if its teachings be in accordance with the spirit of the Word, and drawn therefrom. How far the teaching of the New Church upon this point may justify its claim to be considered a true church, will appear from the following extracts.

In the other life the science of the knowledges of faith is of no avail; for the worst of persons, and even the infernals themselves, may be possessed of such science, and in some cases in a degree superior to others; but what avails is, *a life according to knowledges*, this being that which all knowledges have for their end; unless they are learned with a view to life, they are of no use, beyond that of serving as subjects of discourse, and of acquiring in the world the reputation of learning, of attaining honors, and of gaining fame and wealth. Hence it is evident that the life of the knowledges of faith is no other than the life of charity; for

the law and the prophets, that is, the whole doctrine of faith, with all its knowledges, consists in love to the Lord and in love towards one's neighbor; as may be plain to every one from the Lord's words (Matt. xxii. 34—39; Mark xii. 28—35). Nevertheless, doctrinals, or the knowledges of faith, are most necessary for the formation of the life of charity; and it cannot possibly be formed without them. This life of charity is what saves after death, and not any life of faith without charity, since without charity it is not possible for any life of faith to exist. They who are principled in the life of love and charity, are in the Lord's life, and none can be conjoined to Him by any other. Hence also it is manifest, that the truths of faith cannot be acknowledged as truths, that is, the acknowledgment of them so much talked of, cannot exist, except outwardly and in words only, unless they are implanted in charity; otherwise, inwardly and in heart, they are denied; for, as just stated, all the truths of faith have charity for their end, and if this is not within them, they are inwardly rejected. The quality of every one's interiors is made manifest in the other life, when the exteriors are removed; and it then appears, that, where there is no charity, the interiors are in complete opposition to all the truths of faith. It is not possible for those to receive the life of charity, or mutual love, in the other life, who had it not in some degree in the life of the body; for the life they had formed in the world remains with them after death. They then are averse from, and hate, the life of charity; and if they only approach near a society where the life of mutual love prevails, they are instantly seized with trembling, horror, and torment. Such, notwithstanding their being born within the church, are called sons that are strangers, uncircumcised in heart and in flesh, who are not to be admitted into the sanctuary, that is, into the kingdom of God. The

same are also meant in Ezekiel, where it is written, "*No son that is a stranger, uncircumcised in heart, and uncircumcised in flesh, shall enter into my sanctuary.*"—*A. C.* 2049.

Truth with man is altogether according to the principle of good which appertains to him; where there is a small portion of good, there is but a small portion of truth, for they are in a like proportion, and in a like degree; or according to the common expression, they keep pace with each other, which may indeed appear as a paradox, but still it is really so. Good is the very essence of truth; truth without its essence is not truth, howsoever it may appear to be so; it is only a kind of tinkling thing, and as an empty vessel. Whosoever wishes to possess truth in himself, not only ought to know it, but also to acknowledge it, and have faith therein; when he doeth this, he then first begins to have truth, because then it affects him and abides with him. It is otherwise when he only knows truth, and doth not acknowledge it, and hath not faith in it; in this case he hath not truth in himself. Several who are principled in evil are in this state; they are capable of knowing truths, and sometimes of knowing them in a superior manner, but still they have not truth, yea they are so much the further from having it, in proportion as they deny it in their hearts.—*A. C.* 2429.

The doctrinals of the Church appertaining to those who are in the evil of life, are called doctrinals of the false, although they may be in part, lesser or greater true; the reason is, because the truths appertaining to those who are in evil of life, so far as relates to them [who are principled therein] are not truths; for by application to evil, which is of the life, they put off the essence of truth, and put on the nature of the false, for they have respect to evil,

to which they conjoin themselves. Truths cannot be conjoined to evil unless they be falsified, which is effected by sinister interpretations, and thereby perversions; hence it is, that the doctrinals of the church appertaining to such, are called doctrinals of the false, although they have been truths; for it is a canon, that the truths appertaining to those who are in evil of life, are falsified, and the falses appertaining to those who are in the good of life, are verified [made true].—*A. C.* 8149.

Every one is such as his good is; by good is meant the love, for every thing which is loved is called good. That his love or good makes the man, is known to every one who explores another; for when he has explored him, he leads him by his love whithersoever he wills, insomuch that when he is held in his love, he is no longer master of himself, and then the reasons, which are against the love are of no avail, but those which are with the love are of all avail. That this is the case, is also very manifest in the other life: all spirits are there known from their loves, and when they are held in them, they cannot do any thing contrary to them, for to act contrary to them is to act contrary to themselves; they are therefore the forms of their loves. They who are in the heavens, are forms of celestial charity and love, of such beauty as cannot be described; but they who are in the hells, are forms of their loves, which are the loves of self and of the world, consequently also they are forms of hatred and revenge, thus such monsters as cannot be described. Since, therefore, the whole man is such as his love is, it is evident that the Lord cannot be present in evil love, but in the good love with man, thus in his good. It is believed that the Lord is present in the truth which is called the truth of faith, but he is not present in truth without good; but

where good is, there He is present in truth by good, and so much present in truth as it leads to good, and as it proceeds from good. Truth without good cannot be said to be inwardly in man, it is only in his memory as something scientific, which does not enter the man, and make him a man, until it becomes of the life; and it then becomes of the life when he loves it, and from love lives according to it; when this is the case, then the Lord dwells with him: this also the Lord teacheth in John; "He that hath my precepts, and doeth them, he it is who loveth Me, and I will love him, and will manifest Myself to him; and my Father will love him, and We will come to him, and make our abode with him," xiv. 21, 23.—*A. C.* 10153.

The persuasions of the false and the lusts of evil are inseparable, for he who is in evil as to life, is in the false as to doctrine. It may indeed seem otherwise to themselves who are in evil of life; for when they make a lip-profession of truths from the Word, or from the doctrinals of their church, they suppose that they are *in the belief* of those truths. It appears also to them as if they were, but still they are not, if the life be evil; for they either make a lip-profession of what disagrees with their thoughts, or they think that it is so from a persuasive faith, which faith is for the sake of gain, or for the sake of honors; wherefore when honor and gain are no longer the objects of pursuit, that faith falls, and then they seize eagerly upon falses which are in agreement with the evils of lusts. Falses agreeing with the evils of lusts have place interiorly with those who live wickedly, howsoever they believed that they have not. That this is the case, is manifested clearly in the other life, when externals are there taken away, and such persons are left to their interiors; then falses burst forth, as well those which they had thought

in the world, as those which they had not manifestly thought; for they burst forth from the evils which had been of their life, inasmuch as falses are nothing else than evils reasoning and patronizing themselves. From these things it may be manifest what is the quality of their state in the other life, namely, that they have appertaining to them persuasions of the false together with the lusts of evil.—*A. C.* 7577.

That truths, which are in themselves truths, with one person are more true, with another less true, with some altogether untrue, yea false, may appear almost from all those things which in themselves are true, inasmuch as they are with every man according to his affections. As for example; the expediency of doing good works, or the good of charity, is itself a truth; yet this truth with one person is the good of charity, because it proceeds from charity; with another it is a work of obedience, because it proceeds from obedience; with some it is meritorious, because they are willing to merit and be saved thereby; but with some it is hypocritical, because they do good in order to appear good before men; and so in other cases. And this may be applied to all other truths which are called truths of faith. Hence also it may appear, that there is much of truth with those who are in the affection of good, and less of truth with those who are in the affection of truth, for the latter regard good as more remote from them, whereas the former regard good as present in them.—*A. C.* 2439.

That man enters heaven, and becomes a church, when he is in good, is from this, because the Lord flows in into the good with man, and by good into its truth: the influx is effected into the internal man, where his heaven is, and through the internal into the external, where his world is.

Wherefore, unless man be in good, his internal man is not opened, but remains shut, howsoever he be in truths as to doctrine; and since heaven is in the internal man, therefore when this is opened, man is in heaven, for heaven is not in place, but in the interiors of man. That man is throughout such as he is as to good, and not as to truth without good, every one who reflects may know; for by his good, and according to it he deals with another, is affected towards another, conjoins himself to another, suffers himself to be led by another; but not by truth and according to it, unless this be in accord with his good. When mention is made of good, its delight is meant, its pleasure, or its love; for all things appertaining to these are to the man goods, and so far as he is left to himself, so as to think from himself, truths are what favor those goods. Hence it may be manifest that man by good is conjoined to the Lord, and in no-wise by truth without good.—*A. C.* 10367.

It may be here briefly told what love to the Lord is, or what it is to love the Lord. He who believes that he loves the Lord, and does not live according to his precepts, is very much deceived; for to live according to his precepts, is to love the Lord. These precepts are the truths which are from the Lord, thus in which the Lord is; wherefore so far as they are loved, that is, so far as the life is formed according to them from love, so far the Lord is loved: the reason is, because the Lord loves man, and from love wills that he may be happy to eternity, and man cannot be made happy but by a life according to his precepts; for by them man is regenerated, and is made spiritual, and thus can be elevated into heaven. But to love the Lord without a life according to his precepts is not to love Him; for in such case there is not any thing with man, into which the Lord may flow in,

and elevate him to himself; for he is an empty vessel, since there is not any thing of life in his faith, nor any thing of life in his love: the life of heaven, which is called eternal life, is not infused into any one immediately, but mediately. From these things it may be manifest what it is to love the Lord.—*A. C.* 10578.

The man who is acquainted with all goods and *all truths*, *as many as it is possible to know*, and doth not shun evils, knows nothing, his knowledge being absorbed and ejected by evils, so that he becomes infatuated, if not in the world, yet afterwards. Whereas the man who is acquainted with few goods *and few truths*, and shuns evils, he knows those goods and truths, and superadds several others, and becomes wise, if not in the world, yet afterwards.—*A. E.* 1180.

The Lord can illustrate the understanding with every man, and so flow in with divine truths, inasmuch as the faculty of understanding truth is given to every man, and this for the sake of his reformation; but still the Lord does not so flow in, because truths do not remain, but in proportion as the will is reformed. To illustrate the understanding in truths even to faith, except in proportion as the will acts as one with it, would also be dangerous; for man can then pervert, adulterate, and profane truths, which exposes him to the worse condemnation. Moreover, truths, howsoever they are known and understood, if they are not at the same time *lived*, are nothing but inanimate truths, and truths inanimate are as it were statues which are without life. From these considerations it may appear, whence it is, that there are no truths where there is no good, unless as to form and not as to essence.—*A. E.* 730.

The good of truth, when it is in any one, is the good of life, for truth becomes good by a life according to it, and before this, it is not good in any one; for when truth is only in the memory and thence in the thought, it is not good, but becomes good when it comes into the will, and thence into the actions, the will itself being what transforms truth into good. This may appear from this consideration, that what a man wills, he calls good, and what he thinks, he calls truth; for the interior will of man, which is the will of his spirit, is the receptacle of his love, forasmuch as what man loves from his spirit, that he wills, and what he thus wills, he does; wherefore the truth which is of his will is also of his love, and that which is of his love, he calls good. From these observations it is evident how good in man is formed by truths, and that all good, which is good in man, is that of the life. It is supposed that there is a good also of the thought, although it be not of the will, because a man can think that this or that is good; nevertheless it is not good whilst it is only in the thought, but merely truth; for thought concerning good is truth, and is referred to truth; but if that truth, as it exists in the thought, be so loved as to affect the will, and thus pass into act, then, inasmuch as it is of the will, it becomes good. This may be illustrated by the following example: There were certain spirits, who, in the life of the body, believed charity to be the essential of the church, and consequently the essential of salvation, and not faith alone; and yet the same spirits had not lived a life of charity, for they only thought and established it to be so: but it was told them, that *to think only and thence believe that charity saves*, and not to will and act accordingly, was the same thing as to believe that faith alone saves; wherefore they were rejected. Hence it was evident, that only to think good, and not to will and do it, does not constitute good in

any one. *The case would be the same if a man knew essential truths and goods, and from thought alone made protestation of them, if he did not give them life by willing and doing them.* These things are said, in order that it may be known that the good of truth, or spiritual good, when it is really in any one, is the good of life.—*A. E.* 458.

There are indeed in the church several who say that charity is the essential of the church, and not faith separate; *but to say it and believe it*, and *not to live the life of charity*, is only *to say* that it is, and not *to make* it the essential; wherefore they are in the same situation with those who say that faith is the essential, for with them charity is of faith alone, and not of the life, wherefore neither can they be enlightened.—*A. E.* 107.

It is said the church as to truth, by which is meant the church as to truths derived from good; the reason is, because truths are not given without good, for truths derive their life from good; the truths belonging to man who is not principled in good, are indeed truths in themselves, but they are not truths in him.—*A. E.* 48.

The angel of the church of Ephesus is the first here written to; and by the angel of that church are understood all those in the church who are in the knowledges of truth and good, thus in the knowledges of such things as are of heaven and the church, and nevertheless are not, or not as yet, in a life according to them. By these knowledges are principally understood doctrinals; but knowledges alone, or doctrinals alone, of good and truth, do not make man spiritual, but a life according to them; for doctrinals or knowledges without a life according to them, reside only in the

memory, and thence in his thought, and all things which only reside there reside in the natural man; wherefore man does not become spiritual before those things enter into his life, and they then enter into his life when he wills the things which he thinks, and thence does them. That this is the case, any one may know from this circumstance alone, that, supposing any one to know all the laws of moral and civil life, and not to live according to them, he is not yet a moral and civil man; he may indeed speak concerning them more knowingly than others, but nevertheless he is rejected. Similar also is the case, if any one knows the ten precepts of the decalogue, so that he can even explain them and preach them intelligently, and yet does not live according to them. —*A. E.* 93.

CHAPTER IX.

SALVATION POSSIBLE IN WHATSOEVER HERESY.

DOUBTLESS there are some very good people, who, should they chance to open this volume at Chapter IX., will hardly care to read more than the five words which form its title. But we are quite sure that those who have read and pondered the previous chapters, will be in no way disturbed or alarmed by the title to this.

Steadily, though slowly, the Christian world is coming to see and acknowledge that heresy and sin are not identical; and that it is possible for men to be regenerated and saved, who believe or profess many falses of faith. The great body of the church, however, for the last eighteen hundred years, have been of a different opinion, and would by no means agree with the statement at the head of this chapter. Probably a large number at the present day would protest against it, as a doctrine alike false and pernicious. But there are vastly more now than formerly, who are willing to assent to it; and this is to be at-

tributed to that sphere of enlightenment which has reached and affected nearly all minds more or less, since the time of the Last Judgment and the commencement of the New Dispensation.

But if the truth of what has been said in the foregoing chapters be admitted—if false doctrine does not inevitably damn, and error may be innocently believed, then the possibility of men being regenerated and saved in whatsoever heresy, follows as a logical necessity. If the case were otherwise, it would afford ground for distrusting the Divine Wisdom and Beneficence. For men's peculiar religious beliefs are, for the most part, the result of birth and education—circumstances over which they have no control. With few exceptions, people believe, in matters of religion, with the church in which they have been born and educated. They are Romanists or Protestants, Presbyterians or Quakers, Baptists or Methodists, Unitarians or Episcopalians, because they have been so taught from their infancy. And supposing any or all of these sects to be in great heresies—it is evident that some of them *must* be—it would be a hard lot, indeed, if they must be denied an entrance into the kingdom of heaven simply for believing what has been taught them from their earliest childhood, and what, therefore, they might naturally be expected to believe. We will suppose that one is born in a church where true doctrine is taught, and is therefore educated in the truth; this is no merit of his. Another is born in a church where heresy abounds, and is therefore

educated in error ; this is no fault of his. Thus far both are alike deserving. Supposing them to continue in the belief in which they have been educated, would it not be the greatest injustice conceivable, that the one should be admitted to the abodes of bliss, while to the other is denied the possibility of entrance. It is impossible to believe that He, who is Love itself and Wisdom itself, and who is therefore incapable of the least injustice or partiality, could so adjust the laws of his moral universe. He is bound by his very nature to render salvation possible to the one as to the other. The prevalent error on this subject has doubtless arisen, in part, from a misunderstanding of the true meaning and nature of salvation. Salvation is deliverance from a state of supreme selfishness, which is an infernal state, and from all the evil loves originating in the love of self, and prompting to infernal deeds. And the Lord has mercifully provided that the necessity of keeping the commandments, or of shunning evils as sins against Him, should be so clearly taught in his Word, that all who are willing and desirous might see it ; and might, by a life of simple obedience, be brought into a state of conjunction with Himself, in spite of never so many and never so great heresies imbibed from parents, teachers, books, or the church where they have been born and educated. It is not to be denied that all false doctrines are more or less troublesome to those who are undergoing regeneration. They often obscure, and confuse, and perplex the mind, and at times render the road to

heaven dark and doubtful. But all who are resolutely bent on following the Lord, whose hearts are aglow with the simple love of goodness, are not left without "a pillar of fire" to guide them in the night. And in the other world, if not in this, the clouds of error that have surrounded and darkened their minds will all disappear, and the light of heavenly truth burst full and clear upon their longing vision.

Thus it is consonant with the character of our Father in the heavens, and with the spirit of His holy Word, that He should render regeneration and salvation possible to all, even to those who have imbibed the greatest heresies. And agreeable to this the New Church teaches:

That there are evils and falses to which goods and truths can be adjoined, may appear from this consideration, that there are so many diverse dogmas and doctrinals, several of which are altogether heretical, and yet *in every one of them salvation is attainable.*—*A. C.* 3993.

While man is regenerating he is let into combats against falses, and then he is kept by the Lord in truth, but in that truth which he had persuaded himself to be truth, and from this truth combat is waged against the false. Combat may be waged even from truth not genuine, provided it be such, that by any means it can be conjoined with good; and it is conjoined with good by innocence, for innocence is the medium of conjunction. Hence it is that they within the church may be regenerated *by means of any doctrine whatsoever*, but they especially who are in genuine truths.—*A. C.* 6765.

Within the church there are some *of all denominations* who are endowed with conscience; though their conscience, nevertheless, is more perfect in proportion as the truths which form it approach nearer to the genuine truths of faith. —*A. C.* 2053.

All the heresies which ever did, or do still, exist in Christendom, have sprung from this circumstance, that men have taken appearances of truth for genuine truths, and as such have confirmed them. Heresies themselves do not occasion man's condemnation: but an evil life, together with confirmations of the falsities contained in any heresy by misapplication of the Word, and by reasonings that originate in the natural man, are what condemn him. For every one by birth is introduced into the religion of his country, or of his parents, is initiated into it from his earliest years, and afterwards continues in the same persuasion, nor is it in his power to extricate himself from its falsities, being prevented by his engagements in the world; but to live in evil, and to confirm falsities so as to destroy genuine truths, this it is which causes condemnation. For he who simply abides in the religion of his country, who believes in God, and (in case he be of the Christian Church) believes in the Lord, esteems the Word to be holy, and lives according to the commandments of the decalogue from a religious motive; such an one does not bind himself to the falsities of the religion he professes: when therefore truths are proposed to him, and he perceives them according to the measure of light which he has attained, he has a capacity to embrace them, and thus to be extricated from falsities. But it is not so with him who has confirmed the falsities of his religion: these, when confirmed, are made permanent, and cannot be extirpated; for when a man has confirmed himself in what is false, he is as

if he had sworn to maintain it; especially if self-love, or the pride of his own understanding, be engaged in its favor.

I have conversed in the spiritual world with some who lived many ages ago, and had confirmed themselves in the falsities of their particular religious persuasions; and I found that they still continued rooted in the same. I have likewise conversed, in that world, with others, who had been of the same religious persuasion, and had entertained the same notions with the former, but yet had not confirmed their falsities in themselves; and I found that, when they were instructed by the angels, they rejected falsities, and received truths; the consequence was, that the latter were saved, but the former were not.—*D. S. S.* 92, 93.

The merely natural man confirms himself against the Divine Providence, because there have been, and still are, so many heresies in the Christian world, such as those of the Quakers, Moravians, Anabaptists and others; for he can think within himself, that if the Divine Providence, by means of its operation in every particular, were universal, and had in view the salvation of all, it would have established one true religion throughout the world, and not have suffered it to be divided, much less torn to pieces by heresies. But use your reason, and, if you are able, reflect with more elevation of mind; then tell me, can a man be saved unless he be first reformed? For he is born into the love of self and of the world; and as these loves do not contain in them any love towards God, or towards his neighbor, except for the sake of self, he is also born into all kinds of evils; for, is there a single spark of love or mercy in those loves? Does he make any account of defrauding another, blaspheming him, hating him even to death, committing adultery with his wife, and raging against him when he is in a revengeful humor? because, as

the thing nearest to his heart is, that he may be supreme over all, he therefore considers others in comparison with himself as vile, and of no estimation. In order that such an one may be saved, must he not first be drawn away from these evils, and so be reformed? That this cannot be effected except in conformity to several laws, which are laws of the Divine Providence, is shown above. . . . Since, therefore, it is conformable to those laws, that there should not be any immediate influx from heaven, but mediate through the Word, through doctrines and preachings; and since the Word, that it might be divine, could not be written except by mere correspondences, it follows; that dissensions and heresies are inevitable, and that the permission of these is also according to the laws of the Divine Providence; especially, when the church itself had assumed for its essentials such things as belong to the understanding only, thus to doctrine; and not to the will, thus to the conduct of life. When the things which have relation to life are not made essentials of the church, then a man with respect to his understanding is in mere darkness, and gropes about like a blind man, who is ever stumbling, and falling into ditches; for the will must see in the understanding, and not the understanding in the will; or, what amounts to the same, the life and its love must lead the understanding to think, speak, and act, and not the contrary; for were the contrary the case, the understanding might from an evil, and even from a diabolical love, catch at whatever might impress the senses, and enjoin the will to do it. From these considerations it may be seen whence dissensions and heresies exist. It is however provided, that every one, *in whatever heresy he may be with respect to his understanding*, may still be reformed and saved, provided he shuns evils as sins, and does not confirm heretical falsities in himself; for by shunning evils as sins

the will is reformed, and by the will the understanding, which then first emerges out of darkness into light. There are three essentials* of the church,—an acknowledgment of the Lord's divinity, an acknowledgment of the holiness of the Word, and the life which is called charity. Every man's faith is conformable to his life, that is, his charity. From the Word he has a knowledge of what his life ought to be, and from the Lord he has reformation and salvation. If these three had been held as essentials of the church, intellectual dissensions would not have divided it, but only have varied it; as the light varies colors in beautiful objects, and as a variety of jewels constitutes the beauty of a kingly crown.—*D. P.* 259.

* As true charity cannot exist without an acknowledgment of the Divine of the Lord and the sanctity of the Word, therefore by the *three* essentials here named, nothing more is implied than by the *one* essential of love or charity, treated of in Chapter XVIII. of this volume.

CHAPTER X.

A HEAVEN FOR MAHOMETANS AND PAGANS.

It has been the belief of the great majority of Christians, that the nations without the pale of Christendom, who have never enjoyed the light of the gospel, cannot be saved. For, holding to the doctrine of salvation by faith alone, they have asked, and consistently enough, How can those believe the gospel, to whom the gospel has never been proclaimed? How can they believe in a vicarious atonement, or in a crucified Redeemer, if they have never heard of such an atonement, or such a Redeemer? And yet, for not believing in that of which they have never heard, they must all be shut out of the kingdom of heaven, and suffer the torments of hell for ever!

It is scarcely possible for the human imagination to conceive a more unreasonable and monstrous doctrine than this, or one more derogatory to the character of the Divine Being. Every one who allows himself to think apart from his creed, or to consult the feelings and intuitions of his better nature, knows that

such a doctrine cannot be true ; for if true, it would stamp the supreme Ruler of the universe as the most abominable of tyrants. And the doctrine is as contrary to Holy Scripture, as it is to enlightened reason, our sense of justice, and every tender and humane feeling. For the Apocalyptic divine, after recounting the number of those that were sealed from each of the tribes of Israel, adds : "After this I beheld, and lo, a great multitude which no man could number, of *all nations, and tribes, and peoples, and tongues*, stood before the throne and before the Lamb, clothed with white robes and palms in their hands" (Rev. vii. 9). And the apostle Peter, after an instructive vision with which he had been favored, and after being called upon to declare what things God had commanded him, began by saying : "Of a truth I perceive that God is no respecter of persons ; but *in every nation* he that feareth Him and worketh righteousness, is accepted of Him."

It is manifest that the Divine Creator, since He is Love itself and Wisdom itself, cannot create beings capable of blissful conjunction with Himself, and then leave them without the means or the possibility of attaining to such conjunction. Therefore a universal medium of salvation must be provided. The character of God is a sure guarantee of this. There must be in every nation, and for every people endowed with an immortal and spiritual nature, some form of religion and worship, and some truths, which, if religiously obeyed, will suffice to bind the creature to the Creator,

and save him from sinking into the realms of darkness. And a complete history of all the various religions upon earth, and a full account of their systems of belief, would show us that this is actually the case ; for we should find, interwoven among them all, some genuine truths—some simple precepts inculcating a life of charity. And all who religiously obey these precepts, must thereby be preserved in a comparatively innocent state ; and when they enter the spiritual world, they will, by virtue of the simple good in which they are principled, be enabled to see and reject whatever errors of religion they have imbibed on earth, and receive in their place the genuine truth. Take Mahometanism, which is commonly regarded by Christians as utterly destitute of any saving efficacy, as an example by way of illustration. Mr. Irving, in his life of Mahomet, says :

Most of the benignant precepts of our Saviour were incorporated in the Koran. Frequent alms-giving was enjoined as an imperative duty, and the immutable law of right and wrong, "Do unto another, as thou wouldst he should do unto thee," was given for the moral conduct of the faithful.

"Deal not unjustly with others," says the Koran, "and ye shall not be dealt with unjustly. If there be any debtor under a difficulty of paying his debt, let his creditor wait until it be easy for him to do it; but if he remit it in alms, it will be better for him."

Mahomet inculcated a noble fairness and sincerity in dealing. "Oh merchants!" would he say, "falsehood and

deception are apt to prevail in traffic, purify it therefore with alms, give something in charity as an atonement; for God is incensed by deceit in dealing, but charity appeases his anger. He who sells a defective thing, concealing its defect, will provoke the anger of God and the curses of the angels.

"Take not advantage of the necessities of another to buy things at a sacrifice; rather relieve his indigence.

"Feed the hungry; visit the sick, and free the captive if confined unjustly.

"Look not scornfully upon thy fellow-man, neither walk the earth with insolence; for God loveth not the arrogant and vainglorious. Be moderate in thy pace, and speak with a moderate tone; for the most ungrateful of all voices, is the voice of asses."—*p.* 75

And thus we find that Scripture, and reason, and the recorded teachings of Gentile nations, all concur in justifying the belief, that God has left no people utterly without a knowledge of Himself, and the laws of their own moral being; but that He has graciously provided a universal medium of salvation, and thus rendered it possible for all, whether Jews or Christians, Mahometans or Pagans, to be saved from hell, and finally brought into some heavenly society. This, however, has not been the general belief of the Christian Church hitherto; for that church has been in great obscurity in respect to spiritual things—false in its doctrines, narrow in its views, partial and sectarian in its spirit. Yet this is what a true and catholic church ought to believe and teach; and it is what the New Church does teach.

It is a common opinion, that they who are born out of the church, and are called heathen or Gentiles, cannot be saved, because they do not possess the Word, and thus are ignorant of the Lord, without whom there is no salvation. Nevertheless, it is certain, that they also may be saved, because the mercy of the Lord is universal, and extends to every individual; because they are born men as well as those who are within the church,—who are respectively few,—and because it is no fault of theirs that they are ignorant of the Lord. Every one who thinks from any measure of enlightened reason may see, that no man is born for hell, because the Lord is love itself, and His love consists in being willing to save all; wherefore also He has provided that all shall have some kind of religion, and thence acknowledge a Divine Being, and possess interior life: for to live according to a religious principle is to live interiorly, because then a Divine Being is respected; and so far as He is regarded, man does not regard the world, but removes himself from the world, and consequently from the life of the world, which is exterior life.

That Gentiles are saved as well as Christians, may be known to those who understand what makes heaven with man; for heaven is in man, and they who have heaven in themselves go to heaven after death. It is heaven in man to acknowledge a Divine Being, and to be led by Him. The first and chief essential of all religion is to acknowledge a Divine Being, for without that acknowledgment no religion can exist. The precepts of every religion have respect to worship, for they teach in what manner the Divine Being is to be worshipped, so as to render man acceptable to Him; and in proportion as these sink into the mind, and man wills and loves them, he is led of the Lord. It is well known that the Gentiles live a moral life as well as Christians,

and many of them better. Men live a moral life either for the sake of the Divine Being, or from regard to the opinion of the world. Moral life for the sake of the Divine Being is also spiritual life. Both, indeed, appear alike in the external form, but in the internal form they are altogether different. The one saves man, but the other does not save him; for he who lives a moral life for the sake of the Divine Being, is led by the Divine; but he who lives a moral life for the sake of the world, is led by himself. This may be illustrated by an example: He who does no evil to his neighbor because to do evil is contrary to religion, and thus contrary to the Divine, shuns evil from a spiritual motive; but he who does no evil to another merely through fear of the law, or of the loss of reputation, of honor, or of gain, and thus for the sake of himself and the world, shuns evil from a merely natural motive, and is led by himself. The life of the latter is natural, but the life of the former is spiritual. The man whose moral life is spiritual, has heaven in himself; but heaven is not in the man whose moral life is merely natural. The reason is, because heaven flows-in from above, and opens man's interiors, and through his interiors flows into his exteriors; whereas the world flows-in from below, and opens the exteriors, but not the interiors; for there is no influx from the natural world into the spiritual, but from the spiritual world into the natural; and therefore if heaven be not received at the same time with the world, the interiors are closed. From these observations may be seen, who receive heaven in themselves, and who do not receive it. But heaven is not the same in every one, for it differs in each according to his affection of good and of truth thence derived. They who are in the affection of good for the sake of the Divine, love divine truth; for good and truth mutually love each other, and desire to be con-

joined; wherefore, although the Gentiles are not in genuine truths during their life in the world, they receive them from a principle of love in the other life.

Of all the Gentiles, the Africans are most beloved in heaven, for they receive the goods and truths of heaven more easily than others. They are particularly desirous to be called obedient, but not faithful; for they say that Christians may be called faithful, because they possess the doctrine of faith; but themselves not so, unless they receive that doctrine, or, as they express themselves, are able to receive it.—*H. H.* 318, '19, '26.

There are many societies of Gentiles, especially from among the Africans, who, on being instructed by the angels concerning the Lord, say, that it is impossible but that God, the Creator of the universe, should appear in the world, because He created them and loves them; and that the appearance must be made before the very eyes in a Human Form. When they are told, that He did not appear as the angels are wont, but that He was born a Man, and thus became visible, they hesitate a while, and inquire, whether He was born from a human father; and on hearing that He was conceived by the God of the universe, and born of a virgin, they say, that the Divine Essence of consequence belongs to Him, and that, inasmuch as It is Infinite and Essential Life, He was not such a man as others are. They are afterwards informed by the angels, that in aspect He was like another man, but that when He was in the world, His Divine Essence, which in Itself is Infinite and Essential Life, rejected the finite nature, and its life derived from the mother, and thus made His Human, which was conceived and born in the world, Divine. The Africans comprehend

and receive these truths, because they think more internally and spiritually than other nations.

Such being the character of the Africans even in the world, there is, at the present day, a revelation among them, which, commencing in the centre of their continent, is communicated around, but does not reach their coasts. They acknowledge our Lord as the God of heaven and earth, and laugh at the monks in those parts they visit, and at the Christians who talk of a three-fold Divinity, and of salvation by mere thinking; saying, that there is no man who worships at all, who does not live according to his religion; and that whosoever does not, must become stupid and wicked, because, in such case, he receives nothing from heaven. Ingenious wickedness, too, they call stupidity, because there is not life, but death in it. I have heard the angels rejoicing over this revelation, because, by means of it, a communication is opened for them in the human rational, hitherto closed up by the blind which has been drawn over the things of faith. It was told me from heaven, that the truths now published in the Doctrine of the New Jerusalem concerning the Lord, concerning the Word, and in the Doctrine of Life for the New Jerusalem, are orally dictated by angelic spirits, to the inhabitants of this portion of the globe.—*Contin. L. J.* 75, 6.

That the Mahometan heaven is on the outside of the Christian heaven, and that it is divided into two heavens, the lower and the higher. . . . Before any thing is said particularly of this, it is of importance that some things be premised concerning the Divine Providence of the Lord in relation to the rise of the Mahometan religion. That this religion has been received by more kingdoms than the

Christian religion, may possibly be for a stumbling-block to those who think concerning the Divine Providence, and at the same time believe, that no one can be saved but he that is born a Christian. But the Mahometan religion is not a stumbling-block to those who believe that all things are of the Divine Providence; these inquire in what it is, and they also find out. It is in this, that the Mahometan religion acknowledges our Lord as the Son of God, the wisest of men, and as a most eminent prophet, who came into the world that he might teach men; yet because they have made the Alcoran only the book of their religion, and thence Mahomet, who wrote it, has been fixed in their thoughts, and they worship him in some degree, therefore they think little concerning our Lord. In order that it may be fully known, that that religion was raised up by the Divine Providence of the Lord, to abolish the idolatries of many nations, it shall be spoken of in some order; wherefore, first concerning the origin of idolatries.

Before that religion, there was the worship of idols in every country of the globe; the cause was, that the churches, before the coming of the Lord, were all representative churches; such also was the Israelitish church; there the tabernacle, the garments of Aaron, the sacrifices, all things of the temple of Jerusalem, and likewise the statutes, were representative: and with the ancients was the science of correspondences, which is also that of representations, the very science of the wise, cultivated especially by the Egyptians; hence their hieroglyphics. From that science they knew what animals of every kind signified, also what trees of every kind, as also what mountains, hills, rivers, fountains, and what also the sun, moon, and stars signified; by that science they had also the knowledge of spiritual things, since the things which were represented, which were

such things as are of spiritual wisdom with the angels, were the origins. Now, because all their worship was representative, consisting of mere correspondences, therefore they held their worship upon mountains and hills, and likewise in groves and gardens; and on that account they consecrated fountains, and turned their faces to the rising sun in their adorations; and, moreover, they made sculptured horses, oxen, calves, lambs, yea, birds, fishes, and serpents, and set them up at home and elsewhere in order according to the spiritual things of the church, to which they corresponded, or which they represented. Like things they also placed in their temples, that they might recall to recollection the holy things of worship, which they signified. After a time, when the science of correspondences was obliterated, the posterity began to worship the sculptured things themselves as holy in themselves; not knowing that the ancients their parents did not see any thing holy in them, but only that, according to correspondences, they represented, and thence signified, holy things. Hence arose the idolatries which filled the whole world, as well the Asiatic, with the islands around, as the African and European. In order that all these idolatries might be extirpated, it was caused by the Divine Providence of the Lord, that a new religion, accommodated to the genius of the Orientals, should commence, in which there should be something from each Testament of the Word, and which should teach that the Lord came into the world, and that He was a most eminent prophet, the wisest of all, and the Son of God: this was done by means of Mahomet, from whom that religion was called. From these things it is manifest, that this religion was raised up by the Divine Providence of the Lord, and, as has been said, accommodated to the genius of the Orientals, for the end that it might abolish the idolatries of so many na-

tions, and give them some knowledge concerning the Lord, before they came into the spiritual world, which takes place after the death of every one; which religion would not have been received by so many kingdoms, and would not have been able to extirpate their idolatries, unless it had been made agreeable to their ideas; especially unless polygamy had been permitted; also because the Orientals, without that permission, would have been inflamed into filthy adulteries more than the Europeans, and have perished.—*C. L.* 342.

The conjunction of God with man, and of man with God, is taught in the tables which were written with the finger of God, which are called tables of the covenant, the testimony, and the law; in one table is God, in the other is man. These tables are with all nations who have any religion. From the first table they know that God is to be acknowledged, is to be sanctified, and is to be worshipped; from the other table they know that theft ought not to be committed, either openly or clandestinely by arts, neither is adultery to be committed, nor murder, whether with the hand or with the heart, neither ought man to bear false witness in a court of justice, or before the world, and likewise that he ought not to desire those things. . . . Inasmuch now as the conjunction of the Lord with man, and of man with the Lord, is effected by the above things, it is evident that every one who knows them, and lives according to them, not only from civil and moral law, but also from divine law, will be saved; thus every one in his own religion, whether he be a Christian, or a Mahometan, or a Gentile. And, what is more, the man who from a religious principle lives according to the above precepts, although in the world he knows nothing of the Lord, nor any thing more from the Word, yet he is in that

state as to his spirit that he is willing to become wise; wherefore after death he is informed by the angels, and acknowledges the Lord, and receives truths according to affection, and becomes an angel. Every person who is of such a character is as one who dies an infant, for he is led of the Lord, and is educated by the angels. They who, by reason of ignorance, and because they were born in a particular part of the earth, have been principled in no divine worship, are also informed after death like infants, and, according to their civil and moral life, receive the means of salvation. I have seen such, and they appeared at first as if they were not men; and afterwards I saw them as men, and heard them speaking sanely from the precepts of the decalogue; to instruct such is the inmost angelic joy. From these considerations it is evident that the Lord provides that every man may be saved.—*A. E.* 1179.

From what hath been said above it is evident, that man may be saved, whatsoever be his religion; for he is acquainted with evils, and from evils with falses, which are to be shunned, and when he shuns them, he knows the goods which ought to be done, and the truths which ought to be believed. The goods which he doeth, and the truths which he believeth, before he hath shunned evils, in themselves are not goods, and in themselves are not truths, because from man and not from the Lord; the reason why they are not goods and truths in themselves before he hath shunned evils, is, because they have no life in them. The man who is acquainted with all goods and all truths, as many as it is possible to know, and doth not shun evils, knows nothing, his knowledge being absorbed and ejected by evils, so that he becomes infatuated, if not in the world, yet afterwards; whereas the man who is acquainted with few goods and few

truths, and shuns evils, he knows those goods and truths, and superadds several others, and becomes wise, if not in the world, yet afterwards. Since, therefore, every one, of every religion, is acquainted with evils, and from evils with falses, which ought to be shunned, and, whilst he shuns them, is acquainted with the goods which ought to be done, and with the truths which ought to be believed, it is evident that this is provided of the Lord as a universal medium of salvation with every nation which hath any religion. This is given in all fulness amongst Christians; and it is likewise given, although not in fulness, amongst Mahometans, and also amongst Gentiles: other things, which cause discrimination, are either ceremonious, which are indifferent, or are goods which may be done or not done, or are truths which may be believed or not believed, and yet man be saved. Every man sees what the quality of those things is, after evils are removed; a Christian sees it from the Word, a Mahometan from the Alcoran, and a Gentile from his religious principles. A Christian sees from the Word, that God is one, that the Lord is the Saviour of the world, that all good in itself good, and all truth in itself truth, is from God, and nothing from man; that baptism is, that the holy supper is, that there is a heaven and a hell, that there is a life after death, and that he who doeth good cometh into heaven, and he who doeth evil, into hell: these things he believeth from truth, and doeth from good, whilst he is not in evil; other things, which are not in accord with these and with the decalogue, he may omit. A Mahometan sees from the Alcoran that God is one, that the Lord is the Son of God, that all good is from God, that there is a heaven and a hell, that there is a life after death, and that the evils mentioned in the precepts of the decalogue ought to be shunned: if he doeth these things, he also believeth them, and is saved. A Gentile sees from

his religious principle, that there is a God, that he is to be sanctified and worshipped, that good is from Him, that there is a heaven and a hell, that there is a life after death, and that the evils mentioned in the decalogue ought to be shunned: if he doeth these things, and believeth them, he is saved. And whereas several of the Gentiles perceive God as a man, and God-man is the Lord, therefore also after death, when they are instructed by the angels, they acknowledge the Lord, and from the Lord afterwards receive truths which they did not know before. That they have not baptism, nor the holy supper, doth not condemn; for the holy supper and baptism are for those alone, who are in possession of the Word, and to whom the Lord is known from the Word; for they are symbols of that church, and are testifications and certifications that they are saved, who believe and live according to the Lord's precepts in the Word. —*A. E.* 1180.

The Gentiles, although they know nothing concerning the Word, consequently concerning the Lord, still are in possession of external truths such as the Christians have; as that the Deity is to be worshipped holily, that festivals are to be observed, that parents are to be honored, that men ought not to steal, neither to commit adultery, neither to commit murder, neither to covet what is another's; thus they are in possession of such truths as are contained in the decalogue, which also are a rule of life for those within the Church; they who are wise amongst them, not only observe the same in external form, but also in internal, for they think that such forbidden evils are not only contrary to their religious principles, but also contrary to the common good, thus contrary to what is internally due to man, consequently contrary to charity, although they do not so well know what faith is. In

an obscure principle they have somewhat of conscience, against which they are not willing to act, yea some of them are not able to act against it. Hence it may appear that the Lord rules their interiors, which are in an obscure principle, and thus that He imparts to them a faculty of receiving interior truths, which also they do receive in another life; see what was shown concerning the Gentiles, n. 2589 to 2604. Occasionally it hath been given to converse with Christians in another life concerning the state and lot of the Gentiles out of the Church, that they receive the truths and goods of faith more easily than Christians, who have not lived according to the Lord's precepts; and that Christians think cruelly concerning them, in supposing that all who are out of the Church are damned, and this in consequence of a received canon, that out of the Lord there is no salvation; and that this is true, but that the Gentiles, who have lived in mutual charity, and have done what is just and equitable from a kind of conscience, in another life receive faith, and acknowledge the Lord, more easily than they who are within the Church, and have not lived in such charity; also that Christians are in a false principle in supposing they alone have heaven, because they have the book of the Word, written on paper but not in their hearts, and that they know the Lord, and yet do not believe Him Divine as to His Human, yea acknowledge Him only as a common man as to His other essence, which they call the human nature; and on this account, when they are left to themselves and to their knowledges, they do not even adore Him; and thus that *they* are the people who are out of the Lord, to whom there is no salvation.—*A. C.* 4190.

All they within the church, who say that they believe in the Supreme Being, and despise the Lord, are such as

believe nothing at all, not even that there is a heaven or a hell, and who worship nature; and also if they are willing to be instructed by experience, it will appear that the wicked, yea the most wicked, say the same. But man thinks variously of the Lord's Human, and one man different from another, and one more holily than another. They who are within the church, can think that His Human is Divine, and also that He is one with the Father, as He Himself saith, that the Father is in Him, and He in the Father; but they who are out of the church cannot do this, as well because they do not know any thing concerning the Lord, as because they take their idea concerning the Divine Being from no other source than from images, which they see with their eyes, and from idols which they can touch; still however the Lord conjoins Himself with them by the good of charity and of obedience in their gross idea. Hence it is that it is here said, that they have appropriation of good from the Lord's Divine Natural; for the conjunction of the Lord with man is according to the state of his thought and thence of his affection; they who are in the most holy idea concerning the Lord, and at the same time in the knowledges and affection of good and truth, as they may be who are within the Church, are conjoined with the Lord as to His Divine Rational; but they who are not in such holiness, nor in such an interior idea and affection, are conjoined with the Lord as to His Divine Natural; they whose holiness is of a still grosser kind, are conjoined with the Lord as to His Divine Sensual:* this latter conjunction

* "The inferior things of the church are said to be from the Lord's Natural and Sensual Divine; not that in the Lord these things are inferior, for in the Lord and in His Divine Human all is infinite, inasmuch as He is Jehovah as to each essence,—but because it is so with

is what is represented by the brazen serpent, which was a means of revival from the bite of serpents to those who looked upon it, (see Numb. xxi. 9); in this conjunction are they amongst the Gentiles, who worship idols, and yet live according to their religious principles in charity.—*A. C.* 4211.

In numerous instances, those who are principled in some particular doctrine, even though it be heretical, think none can be saved who are out of their own pale, or who do not believe precisely as they do. The reverse is, however, the fact; for the Lord has mercy towards the whole human race, and is desirous to save all universally, and to draw them to himself. The mercy of the Lord is infinite, and does not suffer itself to be confined to the small number within the church, but extends itself to all throughout the world; for they who are born out of the church, and are thereby in ignorance as to matters of faith, are not blameable on that account, nor are they ever condemned for not having faith towards the Lord, because they are not aware of his existence. What considerate person can suppose the greatest part of mankind must perish eternally because they were not born in that quarter of the globe denominated Europe, which respectively contains so few? Or that the Lord would permit so great a multitude of human beings to be brought into existence, in order to perish in eternal death? This would be alike contrary to the divine nature and to mercy. Be-

man; for they who are sensual men, have a sensual apprehension of those things which are in the Lord, and which are from the Lord, and they who are natural have a natural apprehension; by reason of the quality of those who receive, the above form of expression is used: but they who are celestial men, and thence truly rational, have a perception of interior things, and of them it is said that they are taught from the Lord's Rational Divine."—*A. C.* 4757.

sides, those who are out of the church, and are called Gentiles, live a much more moral life than they who are within the church, and far more easily embrace the doctrine of true faith. This is very evident from the state of souls in another life; for the worst of all are those who come from the so-called Christian world, bearing a mortal hatred both against their neighbor and the Lord, and being more addicted to adultery than any other people on the face of the earth. This is not, however, the case with those who come from other parts of the globe; for many of the worshippers of idols have the utmost horror of hatred and adultery, and are afraid of the Christians, who indulge in those vices, and make no scruple of torturing their fellow-creatures. Yea, the Gentiles are such, that when they are instructed by the angels concerning the truths of faith, and are informed that the Lord rules the universe, they listen attentively, become readily imbued with faith, and thus reject their idols; wherefore those amongst them who have lived morally, being in mutual charity and in innocence, are regenerated in another life. During their abode in the world, the Lord had been present with them in charity and in innocence, both of which proceed wholly from the Lord. He had also endowed them with a conscience of what is right and good according to their religious principles, and into that had insinuated innocence and charity; and when these are present in the conscience, they easily suffer themselves to be principled in the truth of faith grounded in goodness. This accords with the teaching of the Lord himself in Luke: "Then said one unto him, Lord, are there few that be saved? And he said unto them,—Ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall

sit down in the kingdom of God. And behold, there are last which shall be first, and there are first which shall be last" (xiii. 23, 28—30). By Abraham, Isaac, and Jacob, are meant all those who are principled in love, as has been previously demonstrated.—*A. C.* 1032.

That the Gentiles are in possession of truths, may appear from many considerations; for it is well known that the Gentiles of old were principled in wisdom and intelligence, in that they acknowledged one God, and wrote concerning Him with much sanctity. They acknowledged also the immortality of the soul, and a life after death, and likewise the happy state of the good, and the unhappy state of the wicked. Their laws moreover were grounded in the commandments of the decalogue, viz. that God is to be worshipped, that parents are to be honored, that murder, theft, and adultery, are crimes which ought not to be committed, and that it is sinful to covet what belongs to others. Nor were they content to practise these things in externals only, but insisted on their observance in internals. The case is the same at this day; the well-principled Gentiles in all parts of the earth, discourse better on the above subjects than Christians, nor do they discourse only, but live accordingly. These and several other truths are in the possession of the Gentiles, and join themselves with the good which they have from the Lord, in consequence of which conjunction they are in a state of receiving still more truths, because one truth acknowledges another; and they easily enter into consociation, there being connections and relationships of truths. Hence it is that they, who have been principled in good in the world, easily receive the truths of faith in another life: false principles with such do not join themselves with good, they only apply themselves, but so as

to be capable of an easy separation thence; the false principles which are conjoined, remain, but those which are applied are separated; and they are then separated, when the truths of faith are learned and imbibed; for every truth of faith removes and separates what is false, insomuch that at length what is false hates and shuns what is true.—*A. C.* 2863.

It is a very common thing with those, who have conceived an opinion respecting any truth of faith, to judge of others, that they cannot be saved, but by believing as they do, which nevertheless the Lord forbids, Matt. vii. 1, 2. Accordingly it hath been made known to me by much experience, that persons of every religion are saved, if so be, by a life of charity, they have received remains of good and of apparent truth; these are the things meant by what is here said, that if ten be found, they should not be destroyed for ten's sake; whereby is signified, if there were remains, that they should be saved. The life of charity consists in man's thinking well of others, and desiring good to others, and perceiving joy in himself at the salvation of others; whereas, they have not the life of charity, who are not willing that any should be saved, but such as believe as they themselves do, and especially if they are indignant that it should be otherwise: This may appear from this single circumstance, that more are saved from amongst the Gentiles, than from amongst the Christians; for such of the Gentiles as have thought well of their neighbor, and lived in good-will to him, receive the truths of faith in another life better than they who are called Christians, and acknowledge the Lord more gladly than Christians do; for nothing is more delightful and happy to the angels, than to instruct those who come from the earth into another life.—*A. C.* 2284.

CHAPTER XI.

IS SPIRITUAL TRUTH THEN OF NO VALUE?

LET no one imagine, from what has been said in the foregoing chapters, that the New Church considers it of no consequence what a man believes, or that she places a low estimate upon spiritual truth. It is quite otherwise. She could not do so without forfeiting her claim to be considered a true church. She could not lightly esteem the truth, without, at the same time, lightly esteeming Him from whom all truth comes. She could not speak disparagingly of it, without speaking disparagingly of Him who is the Truth itself. The Lord is declared in the Scripture to be "THE WAY, THE TRUTH and THE LIFE." Whatever estimate, therefore, any people or church place upon the truth, must be the exact measure of their estimate of the Lord. If they do not love the truth, they do not love the Lord. If they are indifferent about the truth, they are indifferent about the Lord. If they have no anxiety to know the truth, they have no anxiety to know the Lord. If they are unwilling to follow the

truth, they are unwilling to follow the Lord. And if in their hearts they despise the truth, then in their hearts they despise the Lord. Such a people can have no genuine love of goodness ; for the design and end of all truth, is, to lead to goodness. Hence it is written, "That all men should honor the Son (the Divine Wisdom or Truth) even as they honor the Father (the Divine Love or Goodness). He that honoreth not the Son, honoreth not the Father that hath sent Him ;" that is, honoreth not the Divine Goodness whence all truth emanates, as light comes forth from heat, or thought from affection.

But there are various orders and degrees of truth, some higher and some lower, adapted to the various wants and conditions of men, and the various states of the human mind. The same truth is not the same to a number of individuals who are in different mental states, and who must, therefore, contemplate it, each from a different spiritual stand-point ; just as the same landscape is not the same to a number of beholders occupying different positions. There are higher and lower views that may be taken of every truth ; and that not only may be, but that *must be*, and actually *are*, taken by minds in different states. A carnal mind can apprehend truth only in its lowest or sensuous form ; but a rational mind apprehends it rationally ; and a spiritual mind spiritually—each according to his own state. Take any truth of the Word, and how different would be the view or understanding of it by one of the highest angels, and that

by a sensual-minded man! Each would understand it according to his state; and the understanding of it would therefore differ as their states differ. And herein lies the perfection of the divine Word. It is wonderfully adapted to all possible mental states, containing instruction for minds deeply immersed in the things of time and sense, and for those dwelling nearest the throne of the Eternal. Thus the simple may understand it in simplicity, and the wise in wisdom; and each derive from it the good which his state requires. But pure and absolute truth, such as it is in the Divine Being, not even the highest angels are capable of receiving. Truth must be veiled, as it were, in order that it may be accommodated to the states of recipient subjects; and often the moral vision is so weak and impaired, that only a very dense cloud will serve for an accommodating medium. "I have yet many things to say unto you," said our Saviour to his disciples, "but ye cannot bear them now;" thus plainly teaching that the Lord, in imparting truth to men, has reference to the state of their moral vision, or to their preparation for receiving it; and that there are certain truths, which some men are not able to bear, and which it would, therefore, be useless to attempt to teach them.

But is spiritual truth, then, of no value? Of none whatever to some persons. It is of no value to those who are not in states to understand or live according to it; of no value to those who think nothing about spiritual life—who care not to know or to do the will of the

Lord. A person, for example, who has not yet learned to keep the commandment, "Thou shalt not steal," in its natural sense, could not keep it in its spiritual sense; therefore the spiritual truth involved in this commandment would be of no use to him, and could not be received. And so with all the other commandments and precepts in the Word. Until men have learned to regard and shun as a sin the evils that are condemned in the literal sense, they are not prepared to obey the higher truth of the spiritual sense, and therefore this truth could be of no use to them at present. How can those, who do not regard and shun moral evil, or the outward commission of vice and crime, as a sin, be expected to hold in abhorrence spiritual evil, or the affections, dispositions and feelings in which all vicious practices have their origin? And of what use to such would spiritual truth be, whose purpose it is to reveal spiritual evil, and the way in which it is to be overcome?

But to all who have learned to keep the commandments in their literal sense, from a principle of religion—who are sincerely desirous of knowing and resolutely bent on doing the Lord's will—who have, therefore, begun to follow Him in the regeneration, spiritual truth is of immense value. It discloses the nature, depths, and workings of spiritual evil in the heart of man, and the manner in which it may be uprooted or overcome; the nature of the most intimate spiritual conjunction with the Lord, and the way in which it may be realized; the nature of spiritual

good, and how this good may be attained. Thus it exhibits to us the spiritual nature of man, and reveals the various states, both good and evil, of the human spirit, and the manner of passing from one to the other. The higher and purer the truth which we receive, the farther can we penetrate into the depths of evil within us; and the higher and purer will be the state of life and consequent happiness to which we shall attain, provided we live according to the truth we receive. All love has its delight; and the higher and purer the love, the higher and purer will be the delight felt in its exercise. And the highest and purest truth, if applied to life, is the means of acquiring the highest and purest love. If only a low order of truth be received and lived, the individual may be saved, but saved in a low degree—admitted into a low heaven; because only a corresponding low degree of human life will have been developed. But if a high order of truth be received and lived, then a corresponding high state of human life and enjoyment will be attained. And the more truths we learn, provided always we strive to live according to them, the more does our faith become strengthened and perfected, the more is our spiritual state exalted, the richer do we become in all heavenly graces, and the more securely shall we stand against the assaults of evil from hell. "Upon this Rock (the great truth which involves all other spiritual truths) I will build my church, and the gates of hell shall not prevail against it," saith the Lord.

There is, moreover, an unspeakable satisfaction to every mind in attaining distinct and elevated views of religious truth. Swedenborg says that a *bed* corresponds to doctrine. And who that has ever reposed mentally, or *tried* to repose, upon false doctrine, and subsequently upon that which is true, or that which is evolved when the spiritual sense of the Word is opened, does not know that the difference between the two is as great as the difference between a bed of thorns and a bed of down? The mind enjoys no tranquil or refreshing rest in the one, but finds a peaceful and sweet repose in the other. We can *rest* only in the truth—only in spiritual truth; and not securely in this, until, through religious obedience to its requirements, we find that peace-giving love, which dwells within it as its life and soul. Then we rest in the Lord, and enjoy that spiritual peace which He alone can give.

While, therefore, a true church embraces within its pale, and recognizes as brethren, all the simple good among those in Christian lands who are in false doctrines, and even among the Gentiles, it utters not a word in disparagement of spiritual truth, or of true doctrine. The truth is not undervalued, nor its intrinsic beauty and excellence blurred in the slightest degree. And is there any different view of this subject which presents the character of the Divine Being in a light so adorable, or which has not a tendency to lessen, in some measure, our confidence in His wisdom, love and mercy?

There does not exist with man any pure intellectual truth, that is, truth divine; but the truths of faith, which are with man, are appearances of truth, to which the fallacies appertaining to the senses join themselves, and to these the falsities which originate in the lusts of self-love and the love of the world. Such are the truths which exist with man; and how impure these are may appear from the circumstance of their being attended with such adjuncts. Nevertheless the Lord conjoins himself with man in those impurities, for He animates and quickens them with innocence and charity, and thus forms conscience. The truths of conscience are various, being according to every one's religion; and these, provided they are not contrary to the goods of faith, the Lord is not willing to violate, because man is imbued with them, and attaches sanctity to them. The Lord never breaks any one, but bends him. This may appear from this consideration, that within the church there are some of all denominations who are endowed with conscience; though *their conscience nevertheless is more perfect in proportion as the truths which form it approach nearer to the genuine truths of faith.*—*A. C.* 2053.

What is Divine is incomprehensible, as being above every understanding, even that of angels; nevertheless this Divine, which in itself is incomprehensible, by means of the Lord's Divine Human, is capable of flowing into the rational principle of man; and in this case it is received there according to the truths which are therein, consequently in a different manner with different persons. *In proportion therefore as truths with man are more genuine, in the same proportion also the Divine which flows in is more perfectly received*, and in the same proportion man's intellectual principle is enlightened. In the Word of our Lord are essential

truths, but in the literal sense thereof are truths, which are accommodated to the apprehension of those who are principled in external worship; whereas in its internal sense are truths accommodated to those who are internal men, viz. who as to doctrine, and at the same time as to life, are angelical; the rational principle of these latter is hence so far enlightened, that the illumination is compared to the brightness of the stars and of the sun, Dan. xii. 3; Matt. xiii. 43. Hence it is evident, of what importance it is that interior truths be known and received; these truths may indeed be known, but they cannot be received, except by those who are principled in love or in faith to the Lord; for the Lord, as He is Divine Good, so He is Divine Truth, consequently He is essential doctrine, inasmuch as whatever is in the doctrine of true faith, hath respect to the Lord, and also hath respect to the kingdom of heaven and the Church, and the things relating to the kingdom of heaven and the Church; but all these things are the Lord's, and are intermediate ends, by which the ultimate end, that is, the Lord, is regarded. That the Lord is essential doctrine as to truth and good, consequently that He alone is regarded in doctrines, He Himself teaches in John, where He says, "I am the way, the truth, and the life," xv. 26, 27; way is doctrine, truth is every thing appertaining to doctrine, life is the essential good which is the life of truth: and that love and faith in Him are receptive, He teaches again in John, where it is written, "His own received Him not; but as many as received Him, to them gave He power to become the sons of God, believing in His name; who were born, not of bloods, nor of the will of the flesh, nor of the will of man, but of God," i. 11, 12, 13; the born of God are those, who are principled in love and thence in faith.—*A. C.* 2532.

It may be expedient to say what is meant by spiritual truths in the natural principle. The truths of faith out of man, spirit, or angel, are not the truths of faith, for they are not applied to any subject, in which they become so; but when they are applied to a man, a spirit, and an angel, as a subject, they then become the truths of faith, but with a difference according to the states of every one's life; with those, who first learn them, they are only scientifics; afterwards, if they are held in holy veneration, they go further, and become the truths of the church; but when they move the affections, and influence the life, they then become spiritual truths; for the good of love and charity, which is solely from the spiritual world, in such case imbues them, and causes them to live; for their influence on the affections and on the life is derived from that good. The quality of truths, which are called the truths of faith, with those who live according to them, and with those who do not live according to them, hath been shown me; with those who do not live according to them, they appeared as white filaments, and with those who had had those truths, but nothing of good, they appeared fragile, but with those who live according to them, they appeared as fibres from the brain filled with spirit, and soft; thus these latter truths were animate, but the former inanimate; from which considerations it may be known, that the quality of the truths appertaining to man is according to the state of every one's life.—*A. C.* 5951.

That a bed signifies doctrine, is from correspondence, for as the body rests in its bed, so does the mind rest in its doctrine: but by bed is signified the doctrine which every one acquires to himself either from the Word, or from his proper intelligence, for therein the mind reposes, and, as it were, sleeps. The beds that are lain in, in the spiritual world,

are from no other origin; for there every one's bed is conformable to the quality of his science and intelligence; the wise have such as are magnificent, the foolish have mean ones, and those of false speakers are filthy. This is the signification of bed in Luke: "I tell you, in that night there shall be two men in one *bed*: the one shall be taken and the other left," xvii. 34: speaking of the last judgment. Two in one bed means two in one doctrine, but not in similar life.—*A. R.* 137.

Men of the internal church are they who have qualified their good by interior truths, such as are those of the internal sense of the Word: but men of the external church are they who have qualified their good by exterior truths, such as are those of the literal sense of the Word. . . . . They who are of the internal church are in superior intelligence and wisdom to those who are of the external church, and on that account also *more interiorly in heaven*.—*A. C.* 7840.

The Word is properly the Word according to the understanding of it with men, that is, as it is understood: If it is not understood, it indeed is called the Word, but in reality it is not such with man. The Word is truth, according to the understanding of it; for the Word may be not the truth, inasmuch as it may be falsified. The Word is spirit and life according as it is understood; for the mere letter, without the understanding of it, is dead. Since therefore, man has truth and life according to his understanding of the Word, so also he has faith and love according to it; for truth has relation to faith, and love to life. Now because it is by faith and love, and according to them that the church exists, it follows, that by the understanding of the Word, and according to it, the church is a church; a noble

church if grounded in genuine truths, an ignoble one if not in genuine truths, and a ruined one if in falsified truths.

Moreover, the Lord is present and in conjunction with man through the Word, seeing that the Lord is the Word, and, as it were, converses in it with man, because the Lord is divine truth itself, and the Word is divine truth also. From hence it plainly appears, that the Lord is present with man, and in conjunction with him, according to his understanding of the Word; for, according to it, man has truth, and from thence faith, and also love, and thence life.—*D. S. S.* 77, 78.

The Word, without doctrine, cannot be understood. The reason is, because the Word, in its literal sense, consists of mere correspondences, to the end that spiritual and celestial things may be simultaneously in it, and that every single expression may afford them a continent and support; therefore divine truths in the literal sense are rarely found naked, but clothed; in which state they are called the appearances of truth, and are more accommodated to the apprehension of the simple, who are not used to any elevation of their thoughts above visible objects. There are also some things which appear like contradictions, when nevertheless there is not a single contradiction in the Word, if it be viewed in its own spiritual light. In some parts, likewise, of the prophetic writings there is a collection of names, of places, and persons, from which in the letter no sense can be gathered, as in the passages above adduced, n. 15. Such, then, being the nature of the Word in its literal sense, it must be very evident, that without doctrine it cannot possibly be understood. But this will be best illustrated by examples. It is said, for instance, "that Jehovah repenteth" (Exod. xxxii. 12, 14; Jonah iii. 9; iv. 2); and it

is also said, "that Jehovah doth not repent" (Numb. xxiii. 19; 1 Sam. xv. 29); which apparently contradictory passages, without doctrine, are not reconcilable. It is said, that Jehovah visiteth "the iniquity of the fathers upon the children, to the third and fourth generation" (Numb. xiv. 18); and it is likewise said, "that the fathers shall not be put to death for the children, neither the children for the fathers, but every man shall be put to death for his own sin" (Deut. xxiv. 16). These passages, without doctrine, seem contradictory, but when illustrated by doctrine, they are in perfect agreement. Jesus saith, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Without doctrine it might be supposed, from these words, that every one would certainly receive what he requests; but doctrine teaches, that whatsoever a man asks, not from himself, but from the Lord, that is granted him; for thus the Lord explains himself: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John xv. 7). The Lord says, "Blessed are the poor, for theirs is the kingdom of God" (Luke vi. 20). Without doctrine it may be imagined, that heaven is designed for the poor, and not for the rich; but doctrine teaches that the poor in spirit are here meant; for the Lord says in another place, "Blessed are the poor in spirit, for theirs is the kingdom of heaven" (Matt. v. 5). Again, the Lord says, "Judge not, that ye be not judged; for with what judgment ye judge, ye shall be judged" (Matt. vii. 1. 2; Luke vi. 37). Without doctrine a person might here be led to this conclusion, that he ought not to judge in respect to an evil man, that he is evil; whereas from doctrine it appears, that it is lawful to judge, if it be done righteously; for the Lord says, "Judge righteous judgment" (John vii. 24). Again, the Lord saith, "Be not ye called Rabbi.

for one is your master, even Christ;—and call no man your father upon earth, for one is your Father who is in heaven; neither be ye called masters, for one is your master, even Christ" (Matt. xxiii. 8, 9, 10). These words unexplained by doctrine, would seem to imply, that it is not lawful to call any person teacher, father, or master: whereas by doctrine we lean that this is lawful in a natural sense, though it be unlawful in a spiritual sense. Again, Jesus said to his disciples, "When the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. xix. 28). From these words it might be concluded, that the disciples of the Lord are to sit hereafter in judgment; when the truth is, that they cannot judge any person. Doctrine therefore must explain how this mystery is to be understood: and this unfolds it, by teaching that the Lord alone, who is omniscient, and knows all hearts, will sit in judgment, and is able to judge; and that by his twelve disciples is meant the church in respect to all the truths and goods which it has from the Lord by means of the Word: from whence doctrine concludes, that those truths and goods are to judge every one, according to the words of the Lord in John (iii. 17, 18; xii. 47. 48).

From what has been said it is very clear, that they who read the Word without doctrine, or who do not form to themselves doctrine from the Word, are in the dark concerning every truth; and that their minds must be wavering and unsettled, prone to errors, and easily betrayed into heresies, which they will even embrace with eagerness, in case they are supported by the authority and favorable opinion of mankind, and that they may do it with a safe reputation: for the Word is to them as a candlestick without a light in it, and they fancy they see many things in the dark,

though they scarcely discern a single object; for doctrine is the only light which can guide them in their inquiries. I have seen such persons examined by the angels, and it was found that they could confirm from the Word whatsoever opinion they pleased, and that they actually do so confirm all such opinions and tenets as favor their own love, and the love of those whom they study to oblige.

That the Word is not only intelligible by doctrine, but is also, as it were, luminous, appears from the Word's not being intelligible without doctrine, and like a candlestick without light, as was shown above. The Word, therefore, is intelligible by doctrine, and is like a candlestick with a lighted candle. Man then sees more than he had seen before, and also understands such things as he had not before understood. Things dark and discordant he either sees not and passes by, or if he sees them he explains them so as to be consistent with doctrine. The experience of all the Christian world proves, that the Word is seen from and explained according to doctrine. All of the reformed church see and explain the Word from and according to their own doctrine; in like manner the Papists, from and according to theirs; nay, the Jews, from and according to theirs. Consequently falsities arise from false doctrine, and truths from that which is true. Hence it appears, that true doctrine is like a candle in the dark, and like a directing post on the road.—*D. S. S.* 51, 2, 4.

That the Truths of Faith are multiplicable to Infinity, may be evident from the wisdom of the angels of heaven, in that it increases to eternity; the angels also say, that there is no end of wisdom, and wisdom is from no other source than from divine truths, analytically divided into forms, by means of the light flowing in from the Lord. Human intelligence,

which is truly intelligence, is also from no other source. The reason why Divine Truth is multiplicable to infinity, is, because the Lord is Divine Truth itself, or truth in its infinity, and He attracts all to Himself; but men and angels can follow the vein of attraction only according to their measure because they are finite, the effort of attraction to infinity still continuing. The Word of the Lord is an abyss of truths from which is all angelic wisdom; although to a man who does not know any thing concerning its spiritual and celestial sense, it appears no more than as water in a bucket. The multiplication of the truths of faith to infinity, may be compared with the seed of men, from one of which, families may be propagated to ages of ages. The prolification of the truths of faith may also be compared with the prolification of the seed of a field or a garden, which may be propagated to myriads of myriads and forever.

That faith is perfected according to the abundance and coherence of truths, follows from the things said above, and manifests itself to every one who collects reasons, and sees what multiplied series effect, when they cohere as one; for then one thing strengthens and confirms another, and they together make a form, and, when in action, they present one act. Now, because faith in its essence is truth, it follows that it becomes, according to the abundance and coherence of truths, more and more perfectly spiritual, thus less and less sensual-natural; for it is exalted into a higher region of the mind, whence it sees under it numerous confirmations of itself in the nature of the world. True faith, by a copious store of truths cohering as it were in a bundle, also becomes more luminous, more perceptible, more evident, and more clear; it also becomes more capable of being conjoined with the goods of charity, and thence of being alienated from evils; and successively more removed from the

allurements of the eye, and from the concupiscences of the flesh; consequently, more happy in itself; it becomes, especially, more powerful against evils and falses, and thence more and more living and saving.

It was said above, that all truth in heaven shines, and thence that truth shining is faith in essence; wherefore, the beauty and symmetry of faith, from that illustration, when its truths are multiplied, may be compared with various forms, objects and pictures, formed of different colors fitly arranged according to agreements; consequently, with the precious stones of diverse colors in the breastplate of Aaron, which together were called *Urim and Thummim;* likewise with the precious stones of which the foundations of the wall of the New Jerusalem are to be built, concerning which, see Rev. xxi. It may also be compared with the precious stones, of divers colors, in the crown of a king; precious stones also signify truths of faith. A comparison may be made, also, with the beauty of the rainbow, and with the beauty of a flowery field, and also of a garden blossoming at the commencement of spring. The light and glory of faith from a copious store of truths composing and adorning it, may be compared with the illumination of temples by multiplied chandeliers, of houses by candles, and of streets by lamps. The exaltation of faith, by a copious store of truths, may be illustrated by comparison with the exaltation of sound, and likewise of melody, from many musical instruments in a concert; and also with the exaltation of fragrance, from a collection of sweet-smelling flowers; and also with other things. The power of faith composed of many truths, against evils and falses, may be compared with the firmness of a temple, in consequence of the stones being well cemented together, and its walls being strengthened by pilasters, and its roof supported by pillars. It may also be

compared with an army drawn up in a square column, in which the soldiers stand closely side by side, and thus form one force and act. It may also be compared with the muscles, of which the whole body is composed, which, although they are numerous and situated in different places, still make one power in actions; and also with other things.—*T. C. R.* 350, '52, '53.

We thus see, that, while the New Church is tolerant towards all forms of religious belief, conceding that error may be innocently embraced, and that salvation is possible even in the greatest heresies, it yet has no sympathy with error, and does by no means allow us to remain indifferent to the truth. On the contrary, it encourages us to seek the highest spiritual truths as a means of attaining the highest spiritual life. It encourages us to accumulate the richest possible store of truths, as a means of strengthening and perfecting our faith; and it teaches us the value and desirableness of genuine doctrine, without unduly magnifying its importance, or insisting on its necessity to a man's salvation.

CHAPTER XII.

SPIRITUAL FAITH.

MAN is so constituted, that he is at one and the same time an inhabitant of two worlds, called the natural and the spiritual. As to his body and its senses, he is an inhabitant of the natural world; and as to his spirit and its senses, he is an inhabitant of the spiritual world. Corresponding to these two worlds, which are adapted to, or which may be said to *grow out of* the human constitution, there is a natural and spiritual sense to the Sacred Scripture, and consequently a natural and a spiritual side to every question concerning God and man, and their relation to each other. Every doctrine and precept of the Bible has both a natural and a spiritual aspect under which it may be contemplated. The doctrine of the Resurrection, for example, viewed from the natural side, and by the merely natural mind, is the resurrection of the body; but viewed from the spiritual side, it is the resurrection of the spirit, which is the real man. So of other doctrines, as the doctrine of the Trinity,

the Atonement, Redemption, Regeneration, the Last Judgment, the Second Coming of the Lord, Heaven and Hell; to all of these, there is a natural and a spiritual side, and they are very different according as they are viewed from one or the other. If this were more generally seen and acknowledged, many unprofitable disputes among Christians might easily be avoided. As it is, they are often in the predicament of men looking at the opposite sides of a shield coated with different metals. Each declares—and truthfully—what he sees; yet their declarations do not agree, but flatly contradict each other.

Similar remarks will apply to the doctrine of Faith. There are many varieties of faith, but they may be all reduced to two kinds, natural and spiritual. Natural faith is a faith resting entirely upon external evidence; it may be the evidence of the senses, in which case the faith is sensual faith; or it may be the evidence of miracles, in which case it is miraculous faith; or it may be the evidence of history, in which case it is historical faith; or it may be the evidence of authority—the authority of great names—in which case it is persuasive faith. All such faith, or faith resting upon no higher evidence than this, is merely natural. It is not a false faith, nor a faith to be despised or spoken against; since in all cases such natural faith must precede and prepare the way for one that is spiritual. It is properly the faith of children and of natural men, and as such is very useful in leading to one that is more interior and living. But

spiritual faith is of a higher kind. It rests not on external but on internal evidence—the evidence of consciousness. It is that faith in the Lord God as an almighty Saviour and Redeemer, which springs from an inward experience of the wondrous workings of his love, redeeming and saving us from the dominion of evil. It is that faith in the Divinity of the Word, which comes only from a religious obedience to its requirements. Spiritual faith, therefore, is a living faith, because it is animated by the spirit and life of the Lord, and can exist only in conjunction with heavenly charity. It is the faith of the spiritual man—the "faith that works by love," for love is its ever present life and soul. To bring men to this spiritual faith, is the chief end of all natural faith. Therefore, to represent the importance and necessity of this faith to being healed of our spiritual maladies, the Lord, when on earth, always required faith of those who came to be cured of their bodily maladies, before He wrought on them His miracles of healing. Natural diseases correspond to spiritual diseases; therefore the healing of the former at the Lord's first or natural advent, denotes by correspondence the healing of the latter at every spiritual advent of Himself to the minds of men, that is, by means of spiritual truth from the Word, which is Himself. And natural faith was required preparatory to being healed of natural maladies, to teach men the indispensable necessity of spiritual faith, to the healing of their spiritual maladies.

That this is the teaching of the New Church upon the subject of spiritual faith, may be seen in what follows.

It was often said by the Lord, when the sick were healed, that they should have faith, and that it should be done to them according to their faith. The reason was, because the first thing of all is, to acknowledge that the Lord is the Saviour of the world; for without that acknowledgment no one can receive any thing of good and truth from heaven, thus neither faith; and because it is the first and most essential thing of all, therefore, that the Lord might be acknowledged when He came into the world, in healing the sick, He questioned them concerning their faith, and they who had faith were healed. The faith was, that He was the Son of God about to come into the world, and that He had the power of healing and of saving. All healings also of diseases by the Lord, when He was in the world, signified the healings of spiritual life, thus the things which are of salvation. Inas much as the acknowledgment of the Lord is the first of all things of spiritual life, and the most essential thing of the church, and since without it no one can receive from heaven any thing of the truth of faith and of the good of love, therefore the Lord also often says, that whoso believeth in Him hath eternal life, and whoso doth not believe hath not life. But He also teaches at the same time, that they have faith in Him, who live according to his precepts so that life thence enters into faith.—*A. C.* 10083.

Faith merely natural is the faith which is insinuated by an external way, and not internal, as sensual faith, which consists in believing a thing to be so, because the eye hath seen, and the hand hath touched; this is the faith concern-

ing which the Lord said to Thomas, "Thomas, because thou hast seen, thou hast believed, blessed are they who do not see, and [yet] believe," John xx. 29; also as the faith of miracles, which consists in believing a thing to be so merely from miracles; also as the faith of authority, which consists in believing a thing to be so, because another, to whom credit is given, hath said it. But spiritual faith is what is insinuated by an internal way, and at the same time external. Insinuation by an internal way causes it to be believed; and in this case what is insinuated by an external way causes it to be confirmed. The spiritual principle of faith is the affection of charity, and hence the affection of truth for the sake of good use and for the sake of life; these make faith to be spiritual. The insinuation of faith by an internal way is effected by the reading of the Word, and on such occasion by illumination from the Lord, which is given according to the quality of affection, that is, according to the end of knowing truth.—*A. C.* 8078.

There are several who say, that man is saved by faith, or as they express it, if he only have faith; but amongst these the greatest part do not know what faith is; some suppose it is mere thought; some that it is an acknowledgment of somewhat to be believed; others that it is the whole doctrine of faith which is to be believed; others again think differently on the subject. Thus they err in the bare knowledge of what faith is, consequently in the knowledge of what that is, by which man is saved. But still it is not mere thought, neither is it an acknowledgment of somewhat to be believed, nor a knowledge of all things appertaining to the doctrine of faith, which constitutes true faith: by these things no one can be saved, inasmuch as they can take root no deeper than in the thinking principle, and the thinking

principle doth not save any one, but salvation cometh from the life which man hath procured for himself in the world by the knowledges of faith; this life remaineth; whereas all thought, which doth not accord with man's life, perishes and becomes as if it had never existed. Heavenly consociations are formed *according to the kinds of life, and by no means according to the kinds of thought which are not connected with life;* such thoughts are grounded in hypocrisy and pretence, and are altogether rejected. In general, life is of two kinds, one infernal, the other celestial; infernal life is contracted from all those ends, thoughts, and works, which flow from self-love, consequently from hatred towards our neighbor; celestial life is contracted from all those ends, thoughts, and works, which are grounded in love towards our neighbor: this latter is the life, to which all those things called faith have respect, and it is procured by all things appertaining to faith. Hence it may appear what faith is, viz., that it is charity, for all things which are called the doctrines of faith lead to charity; they are all contained in charity, and they are all derived from charity. The soul after the life of the body is such as its love is.—*A. C.* 2228.

All the diseases which the Lord healed, represented and thence signified spiritual diseases, to which natural diseases correspond; and spiritual diseases cannot be healed except by the Lord, and indeed by looking to His divine omnipotence, and by repentance of the life; wherefore also He sometimes said, thy sins are remitted thee, go and sin no more. This faith also was represented and signified by their miraculous faith: but the faith whereby spiritual diseases are healed by the Lord, can only be given by truths from the Word, and by a life according to them; the truths themselves and the life according to them constituting the

quality of the faith. . . . . The Jewish nation only believed in Jehovah on account of His miracles; for they were external men, and these are only moved to divine worship by things external, such as miracles which strike their minds; a miraculous faith was also the first faith with those with whom the new church was to be established; and it is also the first with all in the Christian world at this day. Wherefore the miracles performed by the Lord were described, and also are preached: for the first faith with all is an historical faith, which afterwards becomes saving when man by his life becomes spiritual; for it is first of all to be believed, that the Lord is the God of heaven and earth, and that He is Omnipotent, Omnipresent, Omniscient, Infinite, and One with the Father. These things are necessary to be known, and so far as they are only known, they are historical; and historical faith causes the Lord to be present, because it is an intuition of the Lord from the quality of His Divinity. But still that faith does not save, until man lives the life of faith, which is charity; for he then wills and does the things which he believes, and to will and to do is of the love, and love conjoins him whom faith causes to be present.—*A. E.* 815.

There is a spiritual faith, and there is a faith merely natural. Spiritual faith is wholly from charity, and in its essence is charity. Charity or love towards our neighbor, is to love what is true, sincere, and just, and, from the will, to act accordingly; for our neighbor, in the spiritual sense, is not every man, but is that which pertains to man universally. If this be what is true, sincere, and just, and man be loved from these principles, then our neighbor is loved. That this is understood by charity in the spiritual sense, any one may know if he will but reflect; for every one loves another,

not for the sake of his person, but for the sake of that which pertains to him; hence are derived all friendship, all favor, and all honor. From this consideration it follows, that to love men for the sake of what is true, sincere and just in them, is spiritual love; for truth, sincerity, and justice are spiritual things, because they are from heaven, and given by the Lord. No one can of himself think, will, and do any thing good, which is good in itself; but all is from the Lord; and truth, sincerity, and justice are goods which are good in themselves when derived from the Lord. Now these things are our neighbor in the spiritual sense, and hence it is manifest what is to be understood in that sense by neighborly love or charity. Hence spiritual faith is derived; for whatever is loved is said to be true when it enters into the thought. That this is the case every one may know if he do but reflect, for every one confirms that which he loves by several things in the thought, and all such things he calls truths; no one has any truth but from this source. Hence it follows, that according to the quality of a man's love, such are his truths; consequently, if that love be spiritual, so also will the truths be, forasmuch as they act as one with the love. All truths in the aggregate, because they are believed, are called faith; hence it is manifest, that spiritual faith in its essence is charity.—*A. E.* 204.

Let it be well considered, whether to have faith be any thing else than to live according to it; and whether to live according to it, be not only to know and to think, but also to will and to do; for faith is not in man whilst it is only in his knowledge and thought, but when it is also in his will and in his actions. Faith in man is faith of the life, but faith not yet in man is faith of the memory and of the thought thence derived. By faith of the life is understood

believing in God; but to believe those things which are from God, and not to believe in God, is mere historical faith, which is not saving. Who that is a true priest and good pastor, does not desire that men may live well? And who does not know that the faith of knowledges, obtained from hearsay, is not the faith of the life, but historical faith. Faith of the life is the faith of charity, for charity is life.—*A. E.* 250.

The spiritual arcanum contained in the history of Cain and Abel is this: Abel represents the good of charity, and Cain the truth of faith. This good and truth are also called brethren in the Word, and the truth of faith is called the first-born; for this reason, that truths, which afterwards are to become the truths of faith, are first acquired and stored up in the memory, that from thence, as from a store-house, good may extract such principles as it can conjoin to itself, and thus make those truths to be truths of faith; for truth is not of faith until man wills it and does it; and in proportion as man does this, the Lord conjoins him to himself and to heaven, and, from love, flows in with good, and by good into the truths which man has acquired from his childhood, and conjoins them to good, and makes them truths of faith. Before this process has taken place, truths in man are nothing more than knowledges and sciences, in which he has as yet no other faith than as in things heard from another, from which he can recede if he afterwards thinks differently; wherefore this faith is the faith of another in himself, and not his own, and yet it is necessary that a man's faith be his own, in order to remain with him after death; and it then becomes his own when what he believes he sees, wills, and does; for then it enters into the man, and forms his spirit, and becomes his affection and thought, for the spirit

of man, in its essence, is nothing else but his own affection and thought. What is of the affection is called good, and what is of the thought thence derived is called truth; nor is any thing else believed by man to be truth, but what is of his affection, that is, of the interior affection of his spirit. Wherefore, what a man thinks from interior affection, that is his faith; and all other things whatever which he retains in his memory, whether they be derived from the Word or from the doctrine of the church, by reading or from preaching, or from his own understanding, are not faith, although he may suppose them to be so, and although such is the prevailing opinion at this day. This first-begotten and primitive principle is represented by Cain in the above historical parts of the Word, for Cain was the first begotten. When such faith is believed to be the faith which saves man, and not the willing and doing it, that is, the living according to it, then the dreadful heresy exists that faith alone saves, whatever may be the quality of the life, and that faith may exist without life; when notwithstanding this is not faith, but mere science residing without the man in the memory, and not within him in the life. Such faith, so called, is merely historical faith, which is the faith of one man in another, and is dead until he who possesses it sees for himself that what he has thus imbibed is true, which first takes place when he wills and does it. When that heresy prevails, then charity, which is the good of life, is annihilated, and at length is rejected as non-essential to salvation. This was represented by Cain's slaying his brother Abel; for faith and charity, or the truth of faith and the good of charity, are called brethren in the Word, as was said above. —*A. E.* 427.

CHAPTER XIII.

SPIRITUAL ILLUSTRATION.

THE Word of God, because it is a divine medium of consociation with the angels and conjunction with the Lord, is therefore the means of all spiritual illustration; for all illustration is from the Lord through the medium of the Word. Hence it is said of the Word Incarnate, "This is the true Light which lighteneth every man that cometh into the world." Even the nations out of Christendom derive whatever spiritual illumination they enjoy, from the Word; for the light of the Word penetrates the remotest corners of the earth. "For which reason, by the divine providence of the Lord, the kingdoms of Europe, and especially those in which the Word is read, have a universal intercourse with the nations without the pale of the [Christian] church."

But although spiritual illustration comes from the Lord through the medium of the Word, while it is read by man, yet all who read the Word are not illustrated in the same degree. Some are not illus-

trated at all, while others have all the chambers of their minds filled with a blaze of heavenly light. And this difference in illustration depends not at all upon any extraneous circumstances, nor upon any difference in mere intellectual culture or endowments. It depends not upon any particular form of doctrine or of worship—not upon the creed they have subscribed, or the church they have joined, or the name they bear. It depends wholly upon character—life—the state of the heart, or the quality of the ruling love, that is, *the end* for which truth is desired. All truth is but a form of love, just as light is a form of heat. Even the Word itself is but an emanation or manifestation of the Divine Love. Therefore those who have some measure of this love in their hearts, have something of the spirit of the Word within them. And reading the Word under the influence of this spirit—reading it with a sincere desire to know the truth, not that they may thereby acquire influence and honor among men, or gratify some other selfish love, but that they may live a more innocent, holy, and useful life—their minds are illustrated, so that they have a perception of the true meaning of the Word. They have a spiritual love of truth, and this quickens their spiritual perceptions. They desire it for its own sake, or for the sake of cleansing their hearts of their moral impurities. Such an affection for truth opens their understandings, and the Lord is then able to flow in through the medium of the Word, and illustrate their minds. Such persons

are gifted with a perception of the spirit and true meaning of the Word, and *form for themselves doctrine* while reading it. They are not illustrated in so high a degree as to be able to understand every thing in the Word; nor is this at all necessary or important. But they are given to understand as much as is needful for the purposes of spiritual life—as much as their present wants require; and more than this they do not feel like asking.

It is not, therefore, to the members of one religious communion or another, that spiritual illustration is granted; but to *all* who humbly look to the Lord, and read the Word from a sincere desire to know, and a settled purpose to do, His will. They may belong to any church or to no church, they may be by profession Protestants or Catholics, Trinitarians or Unitarians, New Churchmen or Old Churchmen, it matters not. If they read the Word reverently, with a desire to learn truth therefrom, that they may live according to it, the Spirit of truth, the Comforter, will not fail to illumine their understandings with His presence, and guide them into all needed truth. An acknowledgment of the Lord in the Word, accompanied with a desire to know, and a disposition to do, the truth, opens the mind ever to an influx of heavenly light. Agreeably to the words of the Lord; "If thine eye be single, thy whole body shall be full of light."

This is what the spirit of the Word teaches, and is, therefore, what a true and spiritual church ought

to teach; for "the spiritual sense of the Word contains the genuine doctrine of the church." Hear, now, the teaching of the New Jerusalem upon the subject.

That genuine truth, which doctrine is to teach, is apparent, in the literal sense of the Word, to those only who are in illustration from the Lord. Illustration comes from the Lord alone, and is afforded to those *who love truths for truth's sake, and apply them to the uses of life:* none else can receive illustration from the Word. The reason why illustration comes from the Lord alone, is, because He is in all things of the Word; and the reason of its being afforded only to those who love truths for truth's sake, and apply them to the uses of life, is, because they are in the Lord, and the Lord in them. For the Lord is His own Divine Truth; and when this is loved for its own sake, *which is the case when it is applied to use*, then the Lord is in it, and is thus present with the man. This the Lord teaches in John: "At that day ye shall know that ye are in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me;—and I will love him, and will manifest myself to him. And my Father will love him, and we will come unto him, and make our abode with him" (xiv. 20, 21, 23). And in Matthew: "Blessed are the pure in heart, for they shall see God" (v. 8). These are they who are in illustration when they read the Word, and to whom the Word appears in its brightness and transparence.

The reason why the Word appears to such in its brightness and transparence, is, because there is both a spiritual and celestial sense in every part of the Word, and these senses are in the light of heaven; wherefore the Lord, by

these senses and their light, enters by influx into the natural sense of the Word, and into the light thereof abiding in man. Hence man acknowledges the truth from an interior perception, and afterwards sees it in his own thought, and this as often as he is in the affection of truth for truth's sake; for perception comes from affection, and thought from perception, and thence arises acknowledgment, which is called faith.—*D. S. S.* 57, 58.

How the case is with illustration and information from the Word, shall also here be briefly told. Every one is illustrated and informed from the Word according to the affection of truth and the degree of the desire thereof, and according to the faculty of receiving. They who are in illustration as to their internal man, are in the light of heaven; for the light of heaven is what illustrates man in the truths and goods of faith. They who are thus illuminated, apprehend the Word as to its interiors; wherefore *they from the Word make to themselves doctrine*, to which they apply the sense of the letter. But they who are not in the affection of truth from good, and thence in the desire of growing wise, are more blinded than illustrated when they read the Word, for they are not in the light of heaven; and from the light of the world, which is called the lumen of nature, they see only such things as are in agreement with worldly things, and thus from the fallacies, in which the external senses are, they lay hold of falses, which appear to them as truths: hence most of them make to themselves no doctrine, but abide in the sense of the letter, which they apply to favor falses, especially such as are in agreement with the loves of self and of the world; but they who are not of this character, merely confirm the doctrinals of their own church, and are not concerned, neither do they know, whether they be true or false.—*A. C.* 9382.

Every one has illustration according to the quality of his affection of truth, and the quality of the affection of truth is such as the good of life is. Hence also it is, that they who are in no affection of truth for the sake of truth, but for the sake of gain, are not at all illustrated when they read the Word, but are only confirmed in doctrinals, of whatsoever sort they are, whether false, as heretical doctrinals are, or altogether contrary to truths, as the Jewish are; for they do not seek the Lord's kingdom but the world, not faith but fame, thus not the heavenly riches, but only the earthly; and if perchance they are seized with a desire of knowing truths from the Word, falses present themselves instead of truths, and at length the denial of all truths. These things are said, to the intent it may be known what illustration is, and the consequent confirmation of truth.—*A. C.* 7012.

Inasmuch as few know how the case is with the influx of divine truth, and with illustration thence with man, it is here allowed to say something on these subjects. That all the good of love and the truth of faith is not from man, but out of heaven from the Divine there with man, is known in the church; also that they are in illustration who receive that good and truth. But the influx and illustration is effected in this manner: Man is of such a quality, that as to his interiors, which are of the thought and will, he can look downwards, and can look upwards; to look downwards is to look outwards into the world and to himself, and to look upwards is to look inwards to heaven and to God. Man looks outwards from himself, which is called looking downwards, since when he looks from himself, he looks to hell; but man looks inwards not from himself, but from the Lord, which is called upwards, because he is then elevated as to his interiors,

which are of the will and understanding, by the Lord to heaven, thus to the Lord. The interiors also are actually elevated, and then are actually withdrawn from the body and from the world: when this is effected, the interiors of man come actually into heaven, and into its light and heat; hence he has influx and illustration. The light of heaven illuminates the understanding, for that light is divine truth which proceeds from the Lord as a sun, and the heat of heaven enkindles the will, for that heat is the good of love which together proceeds from the Lord as a sun. Since man is then among the angels, there is communicated to him from them, that is, through them from the Lord, the intelligence of truth and the affection of good; this communication is what is called influx and illustration. But it is to be known, that influx and illustration are effected according to the faculty of reception with man; and the faculty of reception is *according to the love of truth and of good.* Wherefore *they who are in the love of truth and of good for the sake of truth and good as ends*, are elevated; but they who are not in the love of truth and of good for the sake of truth and good, but for the sake of self and the world, inasmuch as they continually look and gravitate downwards, cannot be elevated, thus cannot receive divine influx out of heaven, and be illustrated. —*A. C.* 10330.

He who does not know the arcana of heaven, cannot believe otherwise than that the Word is supported without doctrine thence, for he supposes that the Word in the letter, or the literal sense of the Word, is doctrine itself: but it is to be known, that all the doctrine of the church must be from the Word, and that doctrine from any other source than from the Word is not doctrine in which there is any thing of the church, and still less any thing of heaven. But

doctrine is to be collected from the Word, and when it is collecting, man must be in illustration from the Lord; *and he is in illustration when in the love of truth for the sake of truth, and not for the sake of self and the world.* These are they who are illustrated in the Word when they read it, and see truth, and make thence to themselves doctrine. The reason of this is, because such communicate with heaven, thus with the Lord, and so being illustrated from the Lord, they are led to see the truths of the Word such as they are in heaven; for the Lord flows in through heaven into their understandings, for the interior understanding of man is what is illustrated; and the Lord at the same time then flows in with faith, by means of the coöperation of the new will, a property of which is to be affected with truth for the sake of truth. From these considerations it may now be manifest, in what manner the doctrine of truth and good is given to man from the Lord. That this doctrine supports the Word as to its literal or external sense, is evident to every one who considers; for every one in the church, who thinks from doctrine, sees truths in the Word from his doctrine and according to it, and explains those which do not coincide with it; and those which appear opposite to it he passes over as if he did not see or did not understand. That all act in like manner, even heretics, is known. But they who are in the genuine doctrine of truth from the Word, and in illustration when they read the Word, these see every where concordant truths, and nothing at all repugnant; for they do not stick in such things of the Word as are said according to appearances, and according to the common apprehension of man, because they know that if appearances be unfolded and as it were unswaddled, the truth is then manifested in nakedness: neither do falses from the fallacies of the external senses seduce these, like the heretical

and fanatical, especially the Jews and Socinians, nor falses from the loves of self and the world like those who are meant by Babel; both the former and the latter, inasmuch as they cannot be illustrated, hatch doctrine from the external sense alone in favor of their own loves, and superadd other things from their own proprium. Hence the Word is in nowise supported, but falls to the ground. It is to be known, that the internal sense of the Word contains the genuine doctrine of the church. From these things it is now evident, what is the quality of the doctrine which is here represented by Aaron and Hur; which inasmuch as it was derived from the external sense of the Word only without the internal, was merely idolatrous; wherefore it is said of Aaron, by whom such doctrine was represented, that he made an idol, or golden calf, Exod. xxxii. 2, 3, 4, 5, 21, 35; Deut. ix. 20.—*A. C.* 9424.

By revelation here [Ex. xix. 9.], in the internal sense, is not meant revelation such as was made to the Israelitish people from mount Sinai, viz., that the Lord spake in a sonorous voice, and the surrounding people heard: but revelation is meant which is not made by a sonorous voice, but inwardly in man. This revelation is made by illustration of the internal sight, which is the understanding, when man, who is in the affection of truth from good, reads the Word; on such occasion illustration is made by the light of heaven, which is from the Lord as a sun there; by that light the understanding is illustrated no otherwise than the external sight, which is of the eye, by the light which is from the sun of the world; when the understanding is illustrated by that divine light, it then perceives that to be true which is true, it acknowledges it inwardly in itself, and as it were sees it. Such is the revelation of those who are in

the affection of truth from good, when they read the Word. —*A. C.* 8780.

By revelation is meant illustration when the Word is read, and in such case perception; for they who are in good, and desire truth, are so taught from the Word. But they who are not in good, cannot be taught from the Word, but only be confirmed in such things as they have been instructed in from infancy, whether those things be true or false. The reason why they who are in good have revelation, and they who are in evil have not revelation, is because all and singular things in the Word in the internal sense treat of the Lord and of His kingdom, and the angels attendant on man perceive the Word according to the internal sense; this is communicated to the man who is in good, and reads the Word, and desires truth from affection; hence he hath illustration and perception; for with those who are in good and thence in the affection of truth, the intellectual principle of the mind is open into heaven, and their soul, that is, their internal man is in consort with the angels. But it is otherwise with those who are not in good, thus who do not from the affection of good desire truth; to them heaven is closed. But what the quality of revelation is to those who are in good, and thence in the affection of truth, cannot be described; it is not manifest, neither is it altogether hidden; but it is a kind of consent and favoring from an interior principle that a thing is true, and a non-favoring if it be not true; when there is a favoring, the mind is at rest and is serene, and in that state there is an acknowledgment which is of faith. The reason why it is so, is grounded in the influx of heaven from the Lord; for through heaven from the Lord there is light, which spreads around and illustrates the intellect, which is the eye of the internal sight; the things which in such case appear in that

light are truths, for that light itself is the Divine Truth wihch proceeds from the Lord.—*A. C.* 8694.

The good of truth, which is the good appertaining to those who are of the Lord's spiritual kingdom, differs altogether from the good appertaining to those who are of the Lord's celestial kingdom. The good of truth appertaining to those who are of the spiritual kingdom is implanted in the intellectual part, for in that part is formed by the Lord a new will, whereby a man wills to do according to the truth which he had imbibed from the doctrinals of his Church; and when he willeth and doeth that truth, it becomes good with him, and is called spiritual good, and also the good of truth. That this is truly truth, he indeed believes, because he hath faith in doctrinals; but he hath not perception whether it be true, unless he may seem to himself to have it from this circumstance, that he hath confirmed it with himself partly from the literal sense of the Word, and partly from the fallacies of ideas favoring the opinion which had been conceived, not considering that there is nothing which cannot be confirmed, even the false itself, so as to appear like truth. Hence it is that all of every description believe their own dogmas to be true, even the Socinians, and likewise the Jews themselves. From these considerations it is evident, what is the quality of truth which is turned into good with several who are of the Church; none of these can see whether the doctrinals of his own Church be true, but such as *are in the affection of truth for the sake of the uses of life; they who have this end are illustrated continually by the Lord*, not only during their life in the world, but also afterwards; these alone are they who can receive, for the Lord leads them by good, and by good gives them to see truth and thus to believe.—*A. C.* 8521.

CHAPTER XIV.

CHARACTER OF THE ANCIENT CHURCHES.

The traditions of nearly all nations point to a past and very early state of human society on this earth, which has known no parallel since. It was "the golden age" of the world—an age when wars and hatreds were unknown; when peace, and harmony, and brotherly love every where prevailed. It was an age anterior to the Jewish Church; and the people of that age are those to whom we refer when we speak of "the Ancient Churches."

Assuming that a tradition so universal as this must have had some foundation in truth, we should expect that those Ancient Churches would have exemplified the spirit of charity in a remarkable degree. However they might have differed from each other in doctrinals and rituals, we should expect that such differences would never have been regarded by them, but that mutual love would have bound their hearts together, and made them more perfectly one because of these varieties. This is what we should expect.

How, now, does the teaching of the New Church justify such expectation?

The doctrine of charity, which is the doctrine of life, was the essential doctrine in the ancient churches; and that doctrine conjoined all churches, and thereby formed one church out of many. For they acknowledged all those to be members of the church who lived in the good of charity, and called them brothers, howsoever they might differ in truths, which at this day are called matters of faith. In these they instructed one another, which was amongst their works of charity; nor were they angry if one did not accede to another's opinion, knowing that every one receives truth in such proportion as he is in good. Forasmuch as the ancient churches were of such a quality, therefore the members of them were interior men; and forasmuch as they were interior men, they were wise men. For they who are in the good of love and charity, are, with respect to the internal man, in heaven, and in an angelic society there which is in similar good; whence there is an elevation of their mind to interior things, and consequently they are in wisdom: for wisdom cannot come from any other source than from heaven, that is, through heaven from the Lord; and in heaven there is wisdom because those who are there are in good. Wisdom consists in seeing truth from the light of truth, and the light of truth is the light which is in heaven. But in process of time that ancient wisdom decreased; for so far as mankind removed themselves from the good of love to the Lord, and the good of love towards the neighbor, which love is called charity, so far also they removed themselves from wisdom, because they so far removed themselves from heaven. Hence it was that man from internal became external, and this successively; and when man became external, he also became

worldly and corporeal; and when this is his quality, he little cares for the things which are of heaven; for the delights of earthly loves, and the evils which are delightful to man from those loves, then occupy him entirely; and the things which he hears concerning a life after death, concerning heaven and hell, and concerning spiritual subjects in general, are then as it were without him, and not within him, as nevertheless they ought to be. Hence it is that the doctrine of charity, which was of such estimation amongst the ancients, is at this day amongst the things which are lost; for who at this day knows what charity is, in a genuine sense, and what our neighbor is, in a genuine sense? when nevertheless that doctrine not only teaches this, but innumerable things beside, of which not a thousandth part is known at this day. The whole Sacred Scripture is nothing else than the doctrine of love and charity, which the Lord also teaches, saying, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; this is the primary and great commandment; the second is like unto it; thou shalt love thy neighbor as thyself: on these two commandments hang all the law and the prophets." Matt. xxii. verses 37, 38, 39. The law and the prophets are the Word in general and in particular.—*N. J. D.* 9.

In heaven there are innumerable societies, and all various; but still they form a one, for they are all under the Lord's guiding and governance, as one. In this respect, heaven is like any individual man, in whom, although there are so many viscera, and so many smaller viscera within the larger, so many organs and so many members, each of which has a different operation from the rest, yet they are all and each of them governed as one by one soul: or it is like the body, in which there are different activities of forces

and motions, whilst, nevertheless, they are all ruled by one single motion of the heart, and one single motion of the lungs, and make a one. The true ground and reason why all these component parts can thus act as one, is, because in heaven there is one single influx, which is received by every one according to his particular genius or temper, and which is an influx of affections from the Lord or from his mercy and life; and although the influx is one and single, yet all things obey and follow it as if they were one; and this is a consequence of that mutual love in which they are principled who are in heaven. Thus it was with the First Ancient Church, in which, notwithstanding there were so many kinds of worship both internal and external, varying in their genera according to the number of nations, and in their species according to the number of families in each nation, and in their particulars according to the number of individual men in the church, still they had all one lip, and their words were one; that is, they were all principled in one doctrine in general and in particular. The doctrine is one, when all are principled in mutual love and charity. Mutual love and charity are effective of unity, or oneness, even amongst varieties, uniting varieties into one; for let numbers be multiplied ever so much, even to thousands and ten thousands, if they are all principled in charity, or mutual love, they have all one end, viz., the common good, the kingdom of the Lord, and the Lord himself; in which case the varieties in matters of doctrine and worship are like the varieties of the senses and viscera in man, as just observed, which contribute to the perfection of the whole. For then the Lord, by means of charity, enters into and operates upon all, with a difference of manner according to the particular temper of each, and thus arranges all and every one into order, as in heaven so on earth; and thus the will of

the Lord is done on earth as it is in heaven, according to what He himself teaches.—*A. C.* 1285.

In respect to the churches of the Lord, the case is this: In ancient times there were several together, and a difference between them as at this day in regard to doctrinals; but still they made one in this, that they acknowledged love towards the Lord, and charity towards their neighbor, as the principal and very essential constituents of a church, and thus that doctrinals were not designed so much to direct their thoughts as to direct their lives; and when this is the case, that love to the Lord and charity towards their neighbor, that is, the good of life, are made essentials with all and each individual, then churches, how many soever they be, make one, and each is then one in the kingdom of the Lord. This is also the case in respect to heaven, where there are innumerable societies, all distinct from each other, but still they constitute one heaven, because all are principled in love to the Lord, and charity towards their neighbor. But the case is altogether otherwise with churches, which make faith the essential of the Church, imagining that if they know and think such and such things they shall be saved, and this without regard to the life; when this is the case, then several churches do not make one, nor indeed are they churches. It is the *good* of faith which constitutes a church, that is, a real life of love and of charity according to those things which faith teaches; doctrinals are for the sake of life: this every one may know, for what are doctrinals but for some end, and what is the end but life, that a man may become such as doctrinals teach him to be.—*A. C.* 2982

Let this truth be received as a principle, that love to

the Lord and charity towards our neighbor are the essentials, on which hangs all the law, and concerning which all the prophets speak, and thus that they are the essentials of all doctrine and of all worship, in this case the mind would be enlightened by innumerable things contained in the Word, which otherwise lie concealed in the obscurity of a false principle; yea, in this case all heresies would vanish and be done away, and out of many there would be formed one Church, howsoever differing as to doctrinals and rituals, either flowing from the above essentials, or leading thereto; *such was the ancient Church*, which extended itself over several kingdoms, viz., Assyria, Mesopotamia, Syria, Ethiopia, Arabia, Lybia, Egypt, Philistea, even to Tyre and Sidon, through the land of Canaan on each side Jordan; in each of these kingdoms there was a difference as to doctrinals and rituals, but still the Church was one, because charity was essential in all; and then the Lord's kingdom was in the earths as in the heavens, for such is the nature and constitution of heaven. Supposing this to be the case, all would be governed as one man by the Lord, for all would be as members and organs of one body, which, although they are not of similar forms, nor of similar functions, have nevertheless relation to one heart, on which they all depend, both in general and in particular, be their respective forms ever so various; in this case, too, every one would say of another, in whatsoever doctrine, or in whatsoever external worship he was principled, This is my brother, I see that he worships the Lord, and that he is a good man.—*A. C.* 2385.

CHAPTER XV.

THE UNIVERSAL CHURCH.

Such is the natural pride of the human heart, that all men, in their unregenerate state, are inclined to arrogate to themselves some degree of superiority above others. They love to be thought the wisest and greatest, and therefore they easily persuade themselves that they are such. They are inclined to believe that their opinion upon all subjects is right, and that those who differ from them must necessarily be wrong. Hence it has happened that every people, who have had any kind of religion, have persuaded themselves that theirs was the only true religion, and that all other religions were false. The Jews imagined themselves beloved of God above every other people, and supposed that all who were not of their religion and church, could have no share in the divine promises, and were not subjects of the divine favor. Hence they looked upon all who were not of their religion as infidels, and cherished towards them feelings of hatred and contempt ; imagining that, in so doing, they were

imitating the character of Him whom they professed to worship. And the Chinese, Hindostanese, and Mahometans of our own day, entertain a similar view of themselves and their religion as compared with other portions of the human race. They each imagine that they are the elect, and regard all who are not of their religion, as infidels, and out of the pale of the church. And how much better in this respect has been the prevailing belief among Christians? What proportion of the people in Christian lands have ever thought of the Lord's church on earth as extending beyond the bounds of Christendom? And even among the various sects in Christendom, there has ever been manifested a strong disposition to unchurch all who were not of this or that particular communion. A Romanist would be very unwilling now to admit that the church has any existence among Protestants; and Protestants, perhaps, find it still harder to believe that any of it is to be found in Rome. Ask an Episcopalian, Where is the church? and he will point you to the Church of England communion; or a Baptist? and he will point you to those who have been immersed; or a strict Calvinist? and he will limit it to those who subscribe to his particular creed; or a Shaker? and he will see it only where he sees the followers of Ann Lee; or a Mormon? and he will point to the Latter Day Saints. And a few Swedenborgians,—strange that there should be any,—think of the Lord's church as existing *exclusively* among those who receive all the doctrines of the New Jeru-

salem, as taught by Swedenborg.* Doubtless there are some good people among all these; and so far as this is the case, the church exists among them all. But no one sect or body of men can justly claim to be considered the Lord's true church, to the exclusion of all others, until they can show that all the truth and goodness there is in the world is monopolized by them.

The true church constitutes the Lord's kingdom upon earth, as the angels constitute His kingdom in the

* In a pamphlet just published, and written by a professed New Church clergyman, the following paragraph occurs among others of similar purport:

"The men of the Old Church [and by "the Old Church" this writer means all in Christian countries who have not received, and openly acknowledged their belief in the New, that is, in the revelations made through Swedenborg], who are in good of life, while members of that body they are without the truth, are, for the time being, necessarily out of the Church. The good within them is not the Church, but simply the ground upon which, when they come to the reception and acknowledgment of the truth, the Church will be formed; and then, whether here or in the spiritual world, and not before, will they be in the Church [*after* having been baptized by a minister of the New Church.—*See other parts of the pamphlet*]."—*The Validity of the Baptism of the Consummated Church viewed in its Relations to the New Church. By Thomas Wilks. p.* 22.

In another larger pamphlet of kindred character, also from the pen of a New Church minister, and entitled "*An extended Dissertation on the Importance and Necessity of an External Church, by Richard De Charms*," the same thing substantially is often affirmed. But the reader of the extracts in this chapter, and throughout the volume, will see how wide of the truth is the opinion of these writers, and how utterly alien such contracted notions are, as well to the explicit teachings, as to the comprehensive and truly catholic spirit, of the New Church.

heavens. It is not, however, a visible body. It cannot be seen, save by the eye of Him who alone is able to penetrate human hearts. Men may assume to define its boundaries, and say: "Lo, here, or Lo, there," is the church. They may cry, "The temple of the Lord, the temple of the Lord, the temple of the Lord, are these." But it is all to no purpose. The limits of the Lord's church cannot be fixed by man. Its members cannot be all seen and counted. Therefore the church cannot be *organized*, so as to stand forth in a distinct and visible form. Religious societies, large and small, may be organized; but in these societies there will always be found the tares and the wheat—some who are, and some who are not, of the church; and it is best for all that these should "both grow together until the harvest." "A congregation in general is what is commonly *called* a church; but to constitute it a church, it is necessary that *every individual in the congregation be a church*; for every general implies parts similar to itself."—*A. C.* 4292.

In its widest or universal sense, the Lord's church includes all those, both in Christendom and out of it, who are in any degree of charity or mutual love. For all such are in conjunction with the Lord, and constitute his kingdom upon earth. Their states of love may differ widely. Some of them may be in a comparatively low state. They may know but few truths, and these of a very external and simple kind; and they may even have many falses in their understandings. But being in some degree of charity, the Lord can be

present with them in their charity and conjoin them to Himself; for charity causes both His presence and conjunction.

This is what the New Church teaches respecting the church universal. And while it is perfectly accordant with the teachings of enlightened reason and the spirit of the Holy Scripture, it is also seen to be in complete harmony with all that has been said in the foregoing chapters.

They who are without the church, but at the same time acknowledge one God, and live according to the religious principles in which they have been instructed, and in a corresponding degree of charity towards the neighbor, are in communion with those who are within the church; for no man who believes in God and lives well, is damned. Hence it is evident *that the church of the Lord exists in every part of the world.*—*N. J. D.* 244.

As to what concerns the Lord's spiritual Church, it is to be noted, *that it extends over the whole globe*, not being limited to those who have the Word, and who thereby know the Lord, and some particular truths of faith; but it is also amongst those who have not the Word, and who therefore are altogether ignorant of the Lord, and consequently do not know any truths of faith, (for all the truths of faith have respect unto the Lord); that is, it is amongst the Gentiles remote from the Church, for there are several amongst them, who know by rational illumination that there is one God, that He created all things, and that He preserves all things; likewise that from Him cometh all good, consequently all truth, and that similitude with Him makes man blessed;

and who moreover live according to their religious tenets, in love to that God and in charity towards their neighbor; from the affection of good doing works of charity, and from the affection of truth worshipping the Supreme. They who are such amongst the Gentiles, are those who are in the Lord's spiritual Church; and although they are ignorant of the Lord during their abode in the world, still they have in themselves the worship and tacit acknowledgment of Him, when they are in good, for in all good the Lord is present: wherefore also these in another life easily acknowledge Him, and more so than such Christians as are not so principled in good, and yet receive the truth of faith respecting the Lord. Concerning the state and lot of the nations and people out of the Church, in another life, as made known from experience: the natural illumination which they have, contains in it a spiritual principle, for without a spiritual principle, which is from the Lord, such things could never be acknowledged. Hence then it may appear what Ishmael is, consequently what the Ishmaelites are, in a representative sense, viz. those of the Lord's spiritual Church, who as to life are principled in simple good, and therefore as to doctrine are principled in natural truth.—*A. C.* 3263.

With the Lord's spiritual Church the case is this: That *it is dispersed over the whole globe*, and that it is every where various according to articles of belief or the truths of faith. The Lord's spiritual kingdom itself in the heavens is also thus circumstanced, viz.: it is various according to what appertains to faith, insomuch that there is not one society, nor even one in a society, who, in those things which relate to the truth of faith, is entirely agreed with others as to his ideas. Nevertheless, the Lord's spiritual kingdom in the heavens is one; the reason is, because all account charity as

principal, for charity constitutes the spiritual church, and not faith, unless you say that faith is charity; whosoever is principled in charity, he loves his neighbor, and *with regard to his dissenting from him in matters of belief, this he excuses, provided only that he lives in goodness and truth.* He doth not even condemn the well-disposed Gentiles, although they are ignorant of the Lord, and know not any truth of faith; for he who lives in charity, that is, in good, receives truths from the Lord, such as suit with his good; and good Gentiles receive such truths, as in another life may be bended into truths of faith. But he who is not principled in charity, that is, who doth not live in good, can in no wise receive any truth; he may indeed know what is true, but it is not implanted in his life; thus he may have it indeed in his mouth, but not in his heart; for truth cannot be conjoined with evil. Wherefore also they who know truths, which are called articles of belief, and do not live in charity, or in good, although they are in the Church, as being born there, *still they are not of the Church, inasmuch as they have nothing of the Church in them*, that is, nothing of good, to which truth may be conjoined.—*A. C.* 3267.

They who have not confirmed themselves against the goods and truths of faith, as is the case with those who are out of the church, and yet have lived in a certain species of faith and charity according to their religious [principles,] have not been able to close the internal man with themselves by things negative of truth, and by things confirmative of falses against the truth of faith from the Word; wherefore also, if not in the world, still in the other life, their internal is opened above, which is into heaven and to the Lord; and then all terrestrial and worldly things which they have derived to themselves from life in the world, are at the same

time elevated, so as together to look upwards; by which things they are in a state to receive the truths of faith and the goods of charity from the Lord, and to be imbued with intelligence and wisdom, and thus to be gifted with eternal happiness; such is the lot of all, who, according to their religious principle, have lived in good: *Wherefore the church of the Lord is dispersed thoughout the universal globe.* But the church of the Lord itself in the earths is as the Grand Man in the heavens, whose heart and lungs are where the Word is, and the rest of the members and viscera, which live from the heart and lungs, are where the Word is not.—*A. C.* 9256.

The good of faith or charity is the essential, thus in the first place, to those who are of the genuine spiritual Church; whereas to those with whom faith is separate from its good, both as to doctrine and as to life, the truth of faith itself is the essential, or in the first place; these are not of that Church, for life constitutes the Church, but not doctrine, except so far as it be of the life. Hence it is evident that the Church of the Lord is not here or there, *but that it is every where, as well within those kingdoms where the Church is, as out of them, where the life is formed according to the precepts of charity;* Hence it is, that *the Church of the Lord is spread through the universal orb,* and yet that it is one; for when life constitutes the Church, and not doctrine separate from life, then the Church is one; but when doctrine constitutes the Church, then there are several. —*A. C.* 8152.

The universal heaven represents one man, and the societies therein represent his members, and this according to their functions. Hence it may be manifest how beautiful

and delightful the representation of an empire, of a kingdom and of a society, would be in heaven, if they were conjoined in like manner amongst themselves by charity and faith. The Lord also, wherever this can be done, so conjoins societies, for the very divine truth, which proceeds from the Lord, introduces that order wheresoever it is received. Hence that order is in heaven. It is also in the earths, but the societies which constitute it are *scattered through the whole world, and consist of those who are in love to Him, and in charity towards the neighbor.* But those scattered societies are collected by the Lord that they also may represent one man, as the societies in heaven; these societies are *not only within the church, but also out of it, and taken together are called the Lord's church, scattered and collected from the good in the universal world*, which is also called a communion. This communion, or this church, is the Lord's kingdom in the earth conjoined to the Lord's kingdom in the heavens, and thus conjoined to the Lord Himself.—*A. C.* 7396.

Some are of opinion that the church of the Lord is only in the Christian world, because the Lord is known there only, and the Word is there only; yet there are many who believe that the church of God is common, or extended and spread over the whole earth, consequently among those likewise who are ignorant of the Lord, and have not the Word; urging, that this is not their fault, that there is no help for their ignorance, and that it is not consistent with the love and mercy of the Lord that any one should be born for hell, when they are nevertheless all equally men. Now as there is a belief among Christians,—among many at least, if not among all,—that the church is common, and it is also called a communion, it follows that there are some very common or

general essentials of the church, which are the constituents of all religions, and form such communion. That these most common or general essentials are the acknowledgment of a God, and the good of life, will be seen in the following order. 1. That the acknowledgment of a God effects a conjunction of God with man, and of man with God, and that the denial of a God produces a disjunction. 2. That every one acknowledges God, and is joined to Him, according to the good of his life. 3. That the good of life, or to live well, is to shun evils because they are contrary to religion, therefore against God. 4. That these are the common essentials of all religions, by which every one may be saved.—

None can acknowledge God in their hearts except those who lead a good life; and these, according to the good of their life, the Lord turns away from hell, and turns to Himself. The reason is, because these alone love God: for they love divine things, which are from Him, by doing them. The divine things, which are from God, are the precepts of his law; and these are God, because He is his own proceeding divine. As this is to love God, therefore the Lord says, "He that keepeth my commandments, he it is that loveth me; and he that loveth me not, keepeth not my sayings" (John xiv. 21—24).

To acknowledge a God, and not to do evil because it is against God, are the two things by virtue of which religion is religion. If one of them is wanting, it cannot be called religion; for to acknowledge a God and to do evil is contradictory, as well as to do good and not to acknowledge a God: one does not take place without the other. It is provided by the Lord that there is some religion almost every where, and that in every religion there are these two essentials. It is provided by the Lord that every one who acknowledges a God, and abstains from evil because it is against God, has

a place in heaven; for heaven in the complex resembles one man, whose life or soul is the Lord. In that celestial man there are all things which are in a natural man; with that difference which exists between things celestial and natural. It is well known that in a man there are not only organized forms, consisting of blood-vessels and nervous fibres, which are called viscera, but also skins, membranes, tendons, cartilages, bones, nails, and teeth, which have life in a less degree than the organized forms themselves, to which they serve as ligaments, teguments, and supports. That celestial man, which is heaven, in order that there may be all these parts in him, *cannot be composed of men all of one religion, but of men of different religions;* * and hence all who apply to their lives those two universals of the church, have a place in that celestial man, that is, in heaven, and there enjoy felicity, each in his degree. That these two essentials are primary in every religion may appear from their being the two essentials which the Decalogue teaches; and the Decalogue was primary in the Word, being promulgated from Mount Sinai by Jehovah *viva voce*, and written upon two tables of stone by the finger of God; then, being deposited in the ark, it was called Jehovah, and constituted the Holy of Holies in the tabernacle, and the most sacred place in the temple at Jerusalem; and all things there derived their sanctity from it alone.—*D. P.* 325, 6.

That the merely natural man confirms himself against the Divine Providence, when he considers the religions of various nations, and that there are some who are totally ignorant

* Inasmuch as the church is the Lord's kingdom on earth, and makes one with His kingdom in the heavens, therefore the same variety is necessary to the perfection of the church, as to the perfection of heaven.—(*See A. C.* 7396.)

of a God, some who adore the sun and moon, and some also who adore idols and graven images. Those who from these circumstances deduce arguments against the Divine Providence, are not acquainted with the arcana of heaven, which are innumerable, and of which scarcely any come to our knowledge: for among these arcana this is one, that a man is not taught immediately from heaven, but mediately. Since he is taught mediately, and the gospel could not, by emissaries, be extended to all who inhabit the whole earth, although some religion could be handed down by various means even to the Gentiles who are in the remote corners of the earth, therefore this was effected by the Divine Providence; for no man has any religion from himself, but through some other person, who either knows from the Word, or has learned by tradition from others, that there is a God, that there are a heaven and a hell, and a life after death, and that God is to be worshipped in order that man may be made happy. That religion has been made known over the whole earth from the ancient Word, and afterwards from the Israelitish Word, may be seen in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, n. 101—103; and that without the Word no one could have known anything of God, of heaven and hell, or of a life after death, much less anything of the Lord, may be seen, n. 114—118 of the same tract. When once a religion is implanted in any nation, the people are led by the Lord according to the precepts and tenets of their religion; and the Lord provides that in every religion there shall be precepts similar to those in the Decalogue; as, that God should be worshipped, and his name not profaned, that festivals should be observed, parents honored, murder, adultery, and theft, not committed, and false testimony not given. The nation which makes these precepts divine, and from a principle of religion lives according to

them, is saved. And most of the nations, which are even remote from the Christian world, consider these laws, not as civil, but as divine, and hold them sacred. That a man is saved by a life according to these precepts, may be seen in THE DOCTRINE OF THE NEW JERUSALEM FROM THE PRECEPTS OF THE DECALOGUE, from beginning to end.

Among the arcana of heaven there is this also,—that the angelic heaven is in the sight of the Lord as one man, of whom the Lord is the soul and life, and that this divine man is in every particular of his form a man, not only as to his external, but also as to his internal members and organs, which are many, and likewise as to the skin, membranes, cartilages, and bones: none however of these parts in that man are material, but all are spiritual. And it is provided by the Lord, that those to whom the gospel cannot reach, but yet some religion, may likewise have a place in that man, that is, in heaven, by constituting the parts called the skin, membranes, cartilages, and bones; and that they may live equally as well as others in heavenly joy: for it makes no difference whether a person be in such joy as is experienced by the angels of the highest heaven, or in such as is experienced by the angels of the lowest heaven, since every one, who is received into heaven, enters into the supreme or full joy of his heart; and greater than that he cannot support, for thereby he would be suffocated. The case is similar to a husbandman in comparison with a king: the former may be in a state of the greatest happiness, when he goes clad in a new suit of coarse worsted apparel, and sits down to a table furnished with plain and wholesome food; and he would be distressed at heart, if he were to be clothed like a king in purple, silk, gold, and silver, and if a table were set out for him, with expensive and exquisite delicacies of various kinds, and generous wines. From which consid-

eration it is evident, that the last as well as the first in heaven, have celestial felicity, each in his degree; and consequently that those also enjoy such felicity, who are without the Christian world, provided they shun evils as sins against God, because they are contrary to religion.

There are some few, who are totally ignorant with respect to God; but that these, if they have lived a moral life, are instructed after death by angels, and in their moral life receive a spiritual principle, may be seen in the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, n. 116. It is the same with those who worship the sun and moon, and think that God is therein. They know no otherwise, and therefore it is not imputed to them as a sin; for the Lord says, "If ye were blind," that is, if ye did not know, "ye would have no sin" (John ix. 41). But there are many who worship idols and images, even in the Christian world; and this, indeed, is idolatrous, *yet not in all; for there are some to whom images serve as a means of exciting them to think of God.* By virtue of influx from heaven, those who acknowledge God, wish to see Him; and those who cannot, like those who are interiorly spiritual, elevate the mind above things sensual, awaken in themselves an idea of Him from a statue or a graven image. Those who do this, and do not adore the image itself as a god, if also they live according to the precepts of the Decalogue from a principle of religion, are saved. Hence it is evident, that as the Lord wills the salvation of all, he has also provided that every one, if he lives well, may have some place in heaven. —*D. P.* 254.

"There are [in the spiritual world] societies of interior friendship, which do not take away another's external delight, and derive it to themselves, but take away his inter-

nal delight or blessedness arising from the affection of things spiritual. . . . They were such in the life of the body, that they loved from the heart those who were within their common consociation, and also mutually embraced them as united in brotherhood. They believed *that they themselves alone were alive and in the light*, and that they who were *out of their society, were respectively not alive and not in the light*; and this being their quality and character, they also thought that the Lord's heaven consisted solely of those few. But it was given to tell them, that the Lord's heaven is immense, and that it consists of every people and tongue, and that all are therein who have been principled in the good of love and of faith; and it was shown that there are in heaven they who have relation to all the provinces of the body as to its exteriors and interiors; but that, if they aspired further than to those things which correspond to their life, they could not have heaven; especially if they condemned others who were out of their society; and that, in such case their society is a society of interior friendship, the quality whereof is such, as was said, that they deprive others of the blessed principle of spiritual affection when they approach to them; for they regard them as not the elect, and not alive, which thought communicated induces what is sad; and yet this sadness, according to the law of order in the other life, returns to them."—*A. C.* 4805.

CHAPTER XVI.

THE CHRISTIAN CHURCH.

It has been shown in the foregoing chapter that there is a universal church, embracing all of every religion and nation upon earth, who are in any degree of innocence and mutual love. But the Word, or Sacred Scripture, is the only medium of man's conjunction with the Lord, and consociation with the angels. And the nations beyond, no less than those within, the bounds of Christendom, receive all the good and truth they have through the medium of the Word. Whatever enlightenment they enjoy, comes to them not immediately from the Word, but mediately through the nations that are in possession of the Word. The Lord dwells in the Word in all fulness; and through this, as a divine medium of spiritual things, He flows with light and life, first into the minds of the men of Christendom; and from them, the other portions of mankind receive whatever of spiritual life they possess. Thus the Christian nations, in respect to the things of spiritual or heavenly life, are, to the other nations of the

earth, what the heart and lungs are to the individual man. Accordingly Swedenborg says :

There is no possibility of conjunction with heaven unless there be, in some part or other of the earth, a church which is in possession of the Word, and is thus acquainted with the Lord ; for the Lord is the God of heaven and earth, and without Him there is no salvation. It is enough that there be a church which is in possession of the Word, although it may consist of a very few persons in respect to the whole race of mankind ; for still, by means of the Word so possessed, the Lord is present in every country on the face of the earth, inasmuch as by that means heaven is in conjunction with mankind.

But in what manner the presence and conjunction of the Lord and of heaven is effected in all countries by means of the Word, shall now be shown. The universal heaven is, in the Lord's sight, as a single man ; and so also is the church on earth. . . . In this man, the church where the Word is read, and where the Lord is thereby known, is as the *heart* and as the *lungs* ; the celestial kingdom as the heart, and the spiritual kingdom as the lungs. Now as from these two fountains of life in the human body, all the other members, viscera, and organs, subsist and live, so also do all those people, in every part of the earth, who have any religion, who worship one God, lead good lives, and thus make a part of this man, subsist and live from the conjunction of the Lord and heaven with the church by means of the Word ; resembling in this respect the members and viscera without the thorax, wherein the heart and lungs are contained. For the Word in the church, although it may consist of but few persons, is life to all the rest from the Lord through the heavens, just as the members and viscera of the whole body receive life from the

heart and the lungs. The communication also is similar; which is the reason why those Christians among whom the Word is read, constitute the breast of the fore-mentioned man:—they are also in the middle or centre of all the rest. Next to them are the Roman Catholics; beyond these are the Mahometans, who acknowledge the Lord as a very great prophet, and as a son of God; after these come the Africans; and the last circumference is occupied by the people and nations in Asia and the Indies. Concerning which arrangement of these people something may be seen in the CONTINUATION OF THE LAST JUDGMENT, n. 58. For all who are in that man, look towards the centre, where the Christians are situated.

In the centre, where the Christians are situated, who are in possession of the Word, is the greatest light; for light in the heavens is Divine Truth, proceeding from the Lord as the sun there; and inasmuch as the Word is Divine Truth, the greatest light is with those who are in possession of the Word. Light thence, as from its centre, spreads itself around through all the circumference, quite to the extremities: hence the illumination of the nations and people without the church is also through the Word.—*D. S. S.* 104, '5, '6.

We thus see that there is a propriety in using the word *Church* in the more limited sense in which it is ordinarily employed, and as applicable only to people in Christian countries, who are in possession of the Word. In popular language when the *Church* is spoken of, every one understands that the *Christian* Church is what is meant. And Swedenborg recognizes the propriety of thus limiting its meaning; for he says, "that the Church of the Lord is every where in the universal globe, although it is specifically where the Lord is ac-

knowledged, and where the Word is."—*N. J. D.* 244. Again he says :

> Where the Lord is acknowledged, and where the Word is, there the church is said to be ; for the essentials of the church are love to, and faith in, the Lord from the Lord ; and the Word teaches how man is to live, in order that he may receive love and faith from the Lord.—*N. J. D.* 242.

But who constitute the Christian church ? Of whom does the Church specifically consist ? We mean *in reality*, not by *profession* merely. This is an interesting question, though one that has long been disputed. In the light of genuine truth how ought it to be answered ?

It is conceded by all intelligent Christians, that the Church is the Lord's kingdom upon earth. In Christian lands, only those, therefore, who are of His kingdom, can *really* belong to the Church. And only those are the acknowledged subjects of His kingdom, who acknowledge Him for their King, and yield a cheerful obedience to His laws. Only those who learn truths from the Word, *and live according to them.* This is the obvious teaching both of reason and Scripture. It is written, "Except a man *be born again*, he cannot see the kingdom of God." "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven ; but *he that doeth the will* of my Father which is in heaven." "Verily, verily, I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." "Blessed are

the poor in spirit, for theirs is the kingdom of heaven." "Ye are my friends, *if ye do* whatsoever I command you." Now no one can become poor in spirit, or be born again, or become a little child, in the spiritual and true sense of these expressions, except through voluntary and religious obedience to the divine precepts. Therefore every one that heareth the Lord's sayings, *and doeth them*, is likened in the Scripture to a wise man, who built his house upon a rock; while every one that heareth, but *doeth them not*, is likened to a foolish man, who built his house upon the sand.

It is not sufficient therefore that men have the written Word of God; that they read it, and understand and believe all its precious verities; that they profess to be Christians, and connect themselves with some Christian society by a solemn covenant, and punctually attend on the ministrations of the gospel, and scrupulously observe all the forms and ordinances of the Christian religion. It is not enough, even, that they reject all forms of religious error, and embrace only true doctrine; that they understand and receive the genuine spiritual sense of the Scripture, and experience a certain kind of delight in contemplating the glorious truths herein revealed; that they unite with others of a like faith in active efforts to propagate these truths, and in sustaining public and formal worship in accordance therewith, and profess themselves spiritual men. Not one nor all of these can constitute them members of the Lord's true church. They may

believe, and profess, and do all this, and yet *in reality* form no part of the church. If they have not kept the commandments from a religious principle—kept them, we mean, not because it is respectable and praiseworthy among men to do so, but because God requires it—if they have not applied to life the truths they have learned, by shunning *as sins* whatever these truths condemn, and thus acquired in some measure the life of charity, then they *are not* of the church, whatever be their profession, or however they may persuade themselves that they are. The kingdom of heaven is not within them; therefore they are not in the kingdom of God. And should they enter the other world in their present state, they would be among the number of those, of whom it is written, "Then shall ye begin to say, we have eaten and drunk in thy presence, and thou hast taught in our streets. But He shall say, I tell you, I know you not whence ye are; depart from me ye workers of iniquity." In accordance with which, Paul also says: "Though I speak with the tongue of men and of angels, and have not charity, I am become as sounding brass and a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." So likewise, but more fully and clearly, the enlightened herald of the New Jerusalem:

A church is a church from the presence of charity and

faith in man; and if these are not in him, then there is no church with him. It is generally believed that the church exists wherever the Word is, and where the Lord is known; whereas the church consists only of those who from the heart acknowledge the Divinity of the Lord,* and who learn truths from Him by the Word, *and do them. No others form any part of the church whatever.*—*Ap. Ex.* 388.

Truth cannot be conjoined with evil; wherefore they who know truths, which are called articles of belief, and do not live in charity, or in good, although they are in the church, as being born there, still they are not *of* the church, inasmuch as they have nothing of the church in them; that is, nothing of good to which truth may be conjoined.—*A. C.* 3267.

A church is said to be spiritual when acting from a principle of charity, or from the good of charity; but it is never

* All those "from the heart acknowledge the Divinity of the Lord," who shun evils as sins, and live a life of charity, whatever be their professed doctrinal belief. Accordingly our author, speaking of "the Lord's Divine Human," says: "This is denied in heart by all those who are in the life of evil. Hence it is evident, that they who are in the life of evil cannot acknowledge the Lord, but form to themselves innumerable contradictions against Him, inasmuch as they are receptive of an influx of phantasies from hell: whereas they *who are in the life of good, acknowledge the Lord,* inasmuch as they are under the influx of heaven, the principle whereof is love and charity; because heaven is of the Lord, from whom come all things appertaining to love and charity."—*A. C.* 2354. "Before the Lord's Humanity is acknowledged [*i.e.*, consciously or professedly] to be divine, there is indeed a marriage of the Lord with the church, but only among those who approach the Lord, and think of his Divinity, and not at all whether his Humanity be divine or not; this the simple in faith and in heart do, but men of learning and erudition do so but seldom."—*A. R.* 812.

so called when it says that it has faith without charity, since it is then no church at all. For what is the doctrine of faith but that of charity? And to what purpose is the doctrine of faith, but that men should act as they are taught? Where men know and think according to doctrine, there the church *may be*; but where men *act according to doctrine*, there alone the church *is*: hence the spiritual church, or, what is the same thing, the man of the church, first becomes a church when acting from a principle of charity, which is indeed the doctrine of faith itself. The commandments were given that men may live according to them, not that they may be acquainted with them; for it is thus that man obtains in himself the kingdom of the Lord, which consists solely in mutual love and the happiness thence derived.—*A. C.* 916.

Inasmuch as Israel represents the good of truth, or spiritual good, and his sons spiritual truths in the natural, therefore the sons of Israel represent the church; for the church is the church by virtue of spiritual good, and of the truths thence. He who is not in spiritual good, that is, in the good of charity, and in spiritual truths, that is, in the truths of faith, is not of the church, notwithstanding his being born within the church. For the whole heavenly kingdom of the Lord is in the good of love and faith; and unless the church be in like good, it cannot be a church, because not conjoined with heaven; for the church is the Lord's kingdom in the earths. That it is called the church is not from the circumstance of having the Word, and doctrinals thence derived, nor from the circumstance of the Lord being known there, and of the sacraments being there administered: but it is the church from this, that *they live according to the Word*, or according to doctrine derived

from the Word, and that doctrine is the rule of life. They who are not such, *are not of the church, but are out of it*; and they who live in evil, thus who live contrary to doctrine, are further out of the church than the Gentiles, who know nothing at all concerning the Word, concerning the Lord, and concerning the sacraments; for the former, inasmuch as they are acquainted with the goods and truths of the church, extinguish the church in themselves, which the Gentiles cannot do, because they are ignorant of those goods and truths. It is further to be known, that every one who lives in the good of charity and of faith, is a church and kingdom of the Lord; and hence also he is called the temple, and likewise the house of God. The church in general is constituted of those who are churches in particular, howsoever remote they are from each other as to place of abode.—*A. C.* 6637.

Spiritual good, which Israel represents, is the good of truth, that is, truth in will and act. This truth, or this good of truth, appertaining to man, causes him to be a church. When truth is implanted in the will, which is perceived from this circumstance, that a man is affected with truth for the sake of an end that he may live according to it, in this case there is internal good and truth: when man is in this good and truth, the kingdom of the Lord is then in him, consequently he is a church, and together with those who are in like disposition constitutes the church in general. Hence it may be manifest, that, to make the church a church, there ought to be spiritual good, that is, the good of truth; but in nowise truth alone, from which alone the church at this day is called the church, and by which one church is distinguished from another. Let every one think with himself whether truth be any thing, unless it regards life as its end. What are doctrinals separate from that end? What, for instance,

are the commandments of the Decalogue separate from a life according to them? For if any one is acquainted with them, and with the meaning of them in all its extent, of what advantage is such knowledge? Is it not totally unprofitable, and in some cases damnable? The case is the same with the doctrinals of faith derived from the Word, which are the precepts of Christian life, for they are spiritual laws; these are of no manner of benefit unless they become laws of the life. Let a man consider with himself, whether there appertains to him what is any thing, unless what enters his very life; and whether the life of man, which is truly life, be elsewhere than in the will. Hence then it is, that it was declared by the Lord in the Old Testament, and confirmed in the New, that all the law and all the prophets are founded in love to God, and in love towards the neighbor, thus in the very life, but not in faith without life.—*A. C.* 5826.

All, therefore, in Christian lands, who learn truths from the Word and apply them to life, and thus live in the good of charity and of faith, constitute the Lord's church specifically. But the states of these are widely different, both in respect to goodness and truth. They are all, indeed, in states of good, but their good differs both in kind and in degree. Some are in very interior and heavenly, others in very exterior and natural, states. Some are in a very high degree of love to the Lord, approaching that of the celestial angels, while others are in a comparatively low degree of that love. Some are in the life and delight of spiritual, others only of natural, charity. Some love their neighbor better than themselves, while others have but very

little neighborly love. Some are perpetually busy in devising and executing plans of beneficence, and are careful to fill up all the hours with useful service; while others, though religiously honest and just in their dealings, give themselves but little concern about the welfare of society. And, corresponding to these various states of good observable among Christians, are degrees or states of truth as various. Some understand the Word only in its very lowest or most external sense; others understand it in a sense somewhat higher; while others, again, understand its spiritual sense, almost as fully, perhaps, as the angels. But various as are the states of Christians as to good and truth—some being nearer, and others more remote from the Lord—it is to be remembered that they all belong to the family and household of Jesus Christ, and together constitute one church. They have one Master, and are all disciples of Him, though belonging to different classes, or advanced in different degrees. They have one common Father, and are therefore all brethren. Some are in very internal states, perceiving and obeying the highest spiritual truths; while others are in very external states, understanding and obeying only natural truths. But as nothing is complete without both an external and an internal, so neither is the church. Therefore it is necessary to the completeness and perfection of the church, that there should be this diversity as to states; or that it should embrace the most external as well as the most internal men. Therefore

let those who enjoy a high degree of spiritual light, take heed that they "despise not one of these little ones."

Hear, now, the teaching of the New Jerusalem upon this subject.

A church, in order to be a church, must be internal and external, for there are those who are in the internal of the church, and there are those who are in its external; the former are few, *but the latter are numerous.* Nevertheless, where the internal church is, the external must be also, for the internal of the church cannot be separated from its external; and also where the external church is, the internal must be also.—*A. C.* 6587.

The subject treated of in this verse [Ex. xxiii. 11.] in the internal sense, is concerning those who are in the good of charity, also concerning those who are in few truths and still desire to be instructed, next concerning those who are in the delights of external truth. These three kinds of men constitute the church; they who are in the good of charity constitute the internal of the church; they who are in few truths, and still desire to be instructed, thus who are in the affection of truth from good, constitute the external of the church; but they who are in the delights of external truth are the extremes, and make as it were the circumference, and close the church. The conjunction of heaven with the human race, that is, the conjunction of the Lord through heaven with man, is effected by those who are in the good of charity, thus by the good of charity, for in that good the Lord is present, for the Lord is that good itself; through that good the Lord conjoins Himself with those who are in the affection of truth, for the affection of truth is from good, and good, as was said, is from the Lord; through these

again the Lord is with those who are in the delights of external truth, for the delights with them are for the most part derived from the loves of self and the world, and very little from spiritual good. Such is the communication of heaven with man, that is, such the communication of the Lord through heaven with him, consequently such the conjunction. That the communication and conjunction of the Lord with the human race is such, may be manifest from this, that such is the influx with every man of the church; (by the man of the church is meant one who is in the good of charity and hence in the truths of faith from the Lord, for charity from which is faith is the church itself with man, because these are from the Lord:) for the Lord flows-in into that good, which is its internal, and through that into the affection of truth, which is its external, and through that affection into the delights of external truth, which are in the extremes. As the case is with the man of the church in particular, so also it is with the church in general, that is, with all who constitute the church of the Lord. The reason is, because the universal church before the Lord is as a man, for the heaven of the Lord, with which the church acts in unity, is before Him as one man, as may be manifest from what has been shown concerning heaven as the grand man, at the close of several chapters in Genesis; in consequence of this, the case is similar with the man of the church in particular, for the man of the church in particular is a heaven, a church, and kingdom of the Lord in the least effigy. Moreover the case with the church is as with man himself, in that there are two fountains of life with him, namely, the HEART and the LUNGS: it is known, that the first [principle] of his life is the heart, and the second [principle] of his life is the lungs, and from these two fountains all and single things which are in man live. The heart of the grand man,

that is, of heaven and the church, is constituted by those who are in love to the Lord, and in love towards the neighbor, thus abstractedly from persons is constituted by the love of the Lord and the love of the neighbor; but the lungs in the grand man, or in heaven and the church, are constituted by those who from the Lord are in charity towards the neighbor and thence in faith, thus abstractedly from persons are constituted by charity and faith from the Lord: but the rest of the viscera and members in that grand man are constituted by those who are in external goods and truths, thus abstractedly from persons, by external goods and truths, whereby internal truths and goods may be introduced. As now the heart first flows-in into the lungs, and into the viscera and members of the body, so likewise the Lord through the good of love into internal truths, and through these into external truths and goods.—*A. C.* 9276.

It is allowed to make some further observations on the Lord's work of salvation. It is known in the church, that the Lord is the Saviour and Redeemer of the human race, but it is known to few in what manner this is to be understood. They who are in the externals of the church, believe that the Lord redeemed the world, that is, the human race, by his blood, by which they mean the passion of the cross. But they who are in the internals of the church, know that no one is saved by the blood of the Lord, but by a life according to the precepts of faith and of charity from the Word of the Lord. They who are in the inmosts of the church, by the blood of the Lord understand the divine truth proceeding from Him, and by the passion of the cross understand the ultimate of the Lord's temptation, by which He altogether subjugated the hells, and at the same time glorified his Human, that is, made it Divine; and that thereby He

redeemed and saved all who suffer themselves to be regenerated by a life according to the precepts of faith and charity from His Word. By the blood of the Lord also in the internal sense, according to which the angels in the heavens perceive the Word, is meant the divine truth proceeding from the Lord.—*A. C.* 10152.

What is meant by the external church and the internal church, hath been occasionally shown above, viz., that the external of the ancient church was all that which represented the internal, and that the internal of the church was that which was represented by externals. As for example; they who made Divine Worship to consist in sacrifices, and in the rites and statutes which represented the spiritual and celestial things of the Lord's kingdom, were in externals; but they who made Divine Worship at the same time to consist in the celestial and spiritual things which were represented, were in internals. The case is the same at this day; they who make Divine Worship to consist in frequenting temples, hearing preachings, attending the holy supper, and do these things with devotion, without thinking any further concerning them, than that they ought to be done because they are instituted and commanded, these are of the external church; but they who at the same time believe that such things are to be done, yet that the essential of worship is nevertheless the life of faith, that is, charity towards the neighbor and love to the Lord, these are of the internal church. Consequently also they are of the external church, who do good to the neighbor and worship the Lord merely from the obedience of faith; but they are of the internal church who do good to the neighbor and worship the Lord from love; so in all other cases. Nevertheless with every one who is of the church, there ought to be both, viz. an external and an in-

ternal, otherwise there is no spiritual life appertaining to him, for the internal is as the soul, and the external as the body of the soul; but they who are of the external church are clearly in its externals but obscurely in its internals, whereas they who are of the internal church are clearly in internals and obscurely in externals; but they who are in externals and not at the same time in internals, are not of the church. All they are in both, who are *in good of life according to the doctrinals of their church*; but they are in externals without internals, who are in worship, and not at the same time in good of life according to the doctrinals of the church. There are few who know this; the reason is, because they make the all of worship, and hence the all of salvation to consist in faith, and not at all in charity; hence also it is, that they who think about eternal salvation, make it to consist in a life of piety, and not at all in a life of charity. —*A. C.* 8762.

In order to show what is meant by Shem and Japheth, or in other words by the man of the internal and of the external church, and afterwards what is intended by Canaan, we will subjoin the following remarks. The man of the internal church attributes to the Lord all the good which he does, and all the truth which he thinks; but of this the man of the external church is ignorant, although he still acts rightly. The man of the internal church makes charity the essential of the worship of the Lord, and indeed regards internal worship as more important than that which is external; but the man of the external church makes external worship the essential, being ignorant what internal worship is, although he performs it. The man of the internal church believes that he acts contrary to conscience if he does not worship the Lord from an internal principle; but the man

of the external church believes that he acts contrary to conscience if he does not reverently observe external rites. The conscience of the man of the internal church is more abundantly stored, because he is better acquainted with the internal sense of the Word; but the conscience of the man of the external church is more sparingly supplied, he knowing less of that sense. The former, or the man of the internal church, is he who is called Shem; and the latter, or the man of the external church, he who is denominated Japheth; but he who places worship solely in externals, and is destitute of charity, and consequently of conscience, is here called Canaan.—*A. C.* 1098.

It has been previously shown that Japheth represents the corresponding external church, and that this includes those who are in external worship, and are thus ignorant of the nature of the internal man, and what belongs to him, but who notwithstanding live in charity. With these the Lord is also present, for He operates by means of charity, wheresoever it exists: for it is with them as with little children, who, although they know not what charity is, and still less what faith is, have, notwithstanding, the Lord more prsent with them than the adult, especially if they live in mutual charity. So also it is with the simple, who are principled in innocence, charity, and mercy. *It is of no advantage to man to know much, unless he live according to what he knows*; for knowledge has no other end than goodness; and he who is made good, is in possession of a far richer treasure than he whose knowledge is the most extensive, and yet is destitute of goodness; for what the latter is seeking by his great acquirements, the former already possesses. It is, however, otherwise with him who is acquainted with many truths and goods, and has at the same time charity and con-

science, he being thus a man of the internal church, or Shem. They who know little, but yet possess conscience, become enlightened in the other world, even so as to become angels, and then their wisdom and intelligence are inexpressible;—these are they who are signified by Japheth.—*A. C.* 1100.

They are said to be in simple good, who are in the externals of the church, and simply believe the Word as to its literal sense, each according to his apprehension; and who live also according to those things which they believe, thus who are in good according to its quality from truths. The internal of the church flows in with them through good; but whereas they are not in interior truths, the good which flows in is rendered common or general, thus obscure, for spiritual light cannot in this case flow in into singulars, and thus distinctly illustrate things. They who are of this character in the other life are gifted with heaven according to the quality of good from truths.—*A. C.* 6775.

What is meant by the interior and the exterior good of innocence, shall be briefly told. In all good there must be innocence, to make it good; without innocence good is as without its soul; the reason is, because the Lord by innocence flows in, and thereby vivifies the good appertaining to those who are regenerating. The good which innocence vivifies, is internal and external; internal good appertains to those who are called men of the internal church, but external good appertains to those who are men of the external church. Men of the internal church are they who have qualified their good by interior truths, such as are those of the internal sense of the Word; but men of the external church are they who have qualified their good by exterior truths, such as are those of the literal sense of the Word.

Men of the internal church are they who from the affection of charity do good to their neighbor; but men of the external church are they who do good from obedience. Every man when he is regenerating, first becomes a man of the external church, but afterwards a man of the internal church. They who are of the internal church are in superior intelligence and wisdom to those who are of the external church, and on that account also more interiorly in heaven. From these things it is now evident what is meant by the interior and exterior good of innocence.—*A. C.* 7840.

CHAPTER XVII.

THE TWO SACRAMENTS.

EVERY kind of religion has its distinctive ceremonies, just as every nation has its peculiar customs and court-dress, or every army its peculiar standard. Baptism and the Holy Supper are rites peculiar to the Christian church, and are therefore called the Christian Sacraments. Baptism was introduced in the place of circumcision among the Jews, and the Holy Supper in the place of the Passover. Both are merely symbolical and representative rites; and as such, their administration does not necessarily effect any change in the character or state of the recipient subject, or impart to him any new and peculiar graces. They secure to him neither faith nor salvation; although, like prayer, and the reading of the Word, and attendance on the public administrations of the gospel, they are among the divinely appointed means of salvation.

The main purpose of the present chapter is, to show that these two Sacraments, being peculiarly and distinctively Christian Sacraments, were designed for the benefit of all who profess the Christian religion;

that, in the light of a true theology, and according to the teaching of the New Church, they may as properly and as profitably be administered to those who are in external, as to those who are in internal states; that no particular sect or class of Christians can, on account of their better understanding of the Word—their greater purity of faith or life—justly claim any peculiar rights or privileges over others in regard to their administration; that they *mean* no more, and *effect* no more, when administered by those who are of the internal, than when by those of the external church; that neither their significance, nor their sanctity, nor their validity, is impaired, or in any way affected, by the character or belief of the administrator, provided it be performed in good faith and with an appearance of sincerity. As the Word is given for the instruction and benefit of all Christians, and as all who constitute the Church specifically are permitted to learn truth from the Word as far as they are able to receive it, and thereby to become conjoined to the Lord, so likewise have they all an equal right to the privileges and benefits of the ordinances which are enjoined in the Word. As the Word in itself is alike divine and holy, when read in a becoming manner by one who is in falsity and evil, as when by one who is in truth and good, and alike efficacious in bringing the Lord nigh to the understandings and hearts of the listeners, so also with the Sacraments; these, too, are alike holy and efficacious, by whomsoever they be reverently administered. When the Word is devoutly read by those who are in the

good of life, though they may be in many errors of doctrine, and may understand the Word only in its literal sense, the angels are present with them, understanding what they read in its higher spiritual sense, and infusing into their hearts some of the good things of heavenly love. So likewise when the Christian Sacraments are reverently administered by those and to those who regard them as divine and holy, but who understand them only in their natural sense, the angels are present understanding them in their spiritual sense, and shedding upon the hearts of the recipients their sweet and sanctifying influences; and thus there is consociation with heaven and conjunction with the Lord by means of these Sacraments.

A truly catholic church, therefore, does not make the sacredness or validity of the Christian Sacraments to depend upon the character or faith of the administrator, provided he profess the Christian religion; for it sees that it does not. It sees, also, that variety is necessary to the completeness of any thing, and that in every church there must needs be a great variety of states as to goodness and truth, some more internal, others more external; and that, in the most perfect church, this variety as to states must be the greatest, and the extremes, as to the quality of good and truth, the widest. And as the Christian church, like every other, is both internal and external, agreeably to what was shown in the last chapter, therefore all who constitute this church are alike entitled to the privilege of the Christian Ordinances. And whether these Or-

dinances be administered by men of the internal or men of the external church—whether by those who are in spiritual or those who are in natural truth—whether by those who are in high or those who are in low states of good—whether, indeed, by those who are in falses and evils, or by those who are in truths and goods, provided they be administered reverently and in apparent good faith—the New Church acknowledges and teaches that they are still Christian Ordinances, and in every instance, alike holy, significative, and efficacious. It does not make the efficacy of the Sacraments to depend at all upon the character of the persons or of the church by whom they are administered. For it is not through the church as composed of individuals—not through the minds of those administering the Sacraments, but *through the Sacraments themselves*, that the Lord flows to accomplish the uses intended by them.

That such is the teaching of the New Church upon this subject, may be clearly seen from the following extracts.

Because Christianity itself is now first beginning to dawn, and a New Church, which is meant by the New Jerusalem in the Revelation, is now being established by the Lord, in which God the Father, Son, and Holy Spirit, are acknowledged as one, because in one person, it has pleased the Lord to reveal the spiritual sense of the Word, that this church may come into the very use of the Sacraments, Baptism and the Holy Supper; *which is done* when men see with the eyes of their spirit, that is, with the understanding, the holiness which is

concealed therein, and apply it to themselves by the means which the Lord has taught in His Word; [As for example: suppose an individual to have been baptized many years ago, and neither himself nor the officiating priest at the time understanding the spiritual sense of the Word or the spiritual meaning of this ordinance; such an individual "comes *into the very use* of this sacrament," *when* he comes "to see with the eyes of his spirit, that is with the understanding, the holiness which is concealed therein, and applies it to himself by the means which the Lord has taught in His Word; that is, when he comes to understand the spiritual signification of baptism, and suffers himself to be regenerated after the manner symbolized by this rite. So that it is not necessary, as some imagine,* that the ordinance should again be ad-

* Nothing could be more obvious than the import of the passage above cited. Yet we find it singularly misinterpreted, and the author's meaning strangely misapprehended on page 26 of a pamphlet just published, entitled "*The validity of the Baptism of the Consummated Church, viewed in its relation to the New Church*, by THOMAS WILKS." Other similar mistakes, and a general misapprehension of the spirit and teachings of the New Church, occur in this same pamphlet, whose aim is to show that the Christian Sacraments are utterly without benefit or validity when administered in other Christian communions, than those professedly New Church; or, as the writer himself says in conclusion, "In order to enjoy the real use and benefits of baptism, it is plain that we must be baptized into the New Church;"—evidently including, in his view of the New Church, none but those who are familar with, and who openly acknowledge their faith in, the teachings of Swedenborg.

In another pamphlet of huge dimensions, speaking professedly in the name of the New Church, and to which we had occasion to refer in a previous note (see p. 205) we find some 75 pages devoted to the discussion of the Christian Sacraments, and to proving their utter invalidity and uselessness when administered by any others except professed New Churchmen. This pamphlet, in the general spirit and

ministered to this individual by some one who understands its spiritual import, in order that he may "come into the *very use* of the sacrament." And the same remarks will apply to the Holy Supper].—*T. C. R.* 700.

The first use [of Baptism] is, that one may be named a Christian; the second, following from this, is, that he may know and acknowledge the Lord the Redeemer, Regenerator and Saviour; and the third is, that he may be regenerated by Him; and when this is done, he is redeemed and saved. Since these three uses follow in order, and join themselves together in the last, and thence in the idea of the angels cohere as one, therefore when baptism *is performed*, *read in the Word*, *and named*, the angels who are present do not understand baptism, but regeneration; wherefore by these words of the Lord, *Whosoever believeth and is baptized shall be saved, but whosoever believeth not shall be condemned* (Mark. xvi. 16), this is understood by the angels in heaven, that he who acknowledges the Lord and is regenerated is saved. Thence also it is, that baptism is called by Christian churches on earth THE LAVER OF REGENERATION.—*T. C. R.* 685.

aim of a large portion of it, as well as in the defectiveness of its logic and the lameness of its conclusions, is kindred to that of Mr. Wilks. This writer also would have us believe that the New Church "does not recognize any other baptism and holy supper as valid and consociative of man with the new heaven . . . but the baptism and holy supper . . . which are administered by ministers and priests who have been duly inducted into the priestly office of the New Jerusalem." (*See his Appendix to the Rev. W. H. Benade's Resignation Sermon. p.* 28)

How strangely both these writers have misconceived the genius, teachings, catholicity and extent of the Church in whose name they assume to speak, will appear from the copious extracts in this volume, and especially from those in the above chapter.

There were many among the sons of Israel, and there are at this day many among the Jews, who believe themselves to have been elected in preference to all others, because they have been circumcised; and among Christians, because they have been baptized; when yet both circumcision and baptism were given *only for a sign* and for a memorial, that they should be purified from evils, and *thus* become elect.—*T. C. R.* 676.

That baptism was instituted in the place of circumcision, and that, as circumcision was a sign that they were of the Israelitish Church, so baptism is a sign that they are of the Christian Church;—and a sign *does nothing else* than that they may be known [that is, from those of other religions where the Word is not, and where baptism is *not* the initiatory rite], like swaddling clothes put on the infants of two mothers, that they may be distinguished from each other, and may not be changed. That it is ONLY *a sign* of introduction into the church, is manifestly evident from the baptizing of infants, who are partakers of no reason at all, and are not as yet more fit for receiving any thing of faith than young shoots in any tree.—*T. C. R.* 677.

Washings, and baptisms also, unless the internal of man be purified from evils and falses, effect nothing more than the washing of cups and platters by the Jews, or than the whitening of sepulchres, which appear beautiful without, but within are full of the bones of the dead and of all uncleanness; which is still more manifest from this, that the hells are full of satans from men as well baptized as not baptized. —Wherefore, without its uses and fruits, it conduces no more to salvation than the triple cap on the Pope's head, and the sign of the cross on his shoes, to his pontifical super-

eminence; nor more than the purple robe about a cardinal to his dignity, or the cloak about a bishop to the discharge of his ministry; nor more than the throne, crown, sceptre and robe of a king, to his regal power; nor more than the cap of silk upon the head of a laurelled docter to his intelligence; nor more than the standards before troops of horsemen to their bravery in war. Yea, it may further be said, that it does not purify man any more than the washing of a sheep and a lamb before shearing.—*T. C. R.* 673.

No one can come into heaven unless he hath received spiritual life by regeneration. . . . *No one enters by baptism*, but baptism is significative of regeneration, which the man of the church ought to remember.—*A. C.* 5342.

It is a fallacy *that faith is communicated to children by baptism*, when, notwithstanding, faith must be procured by the knowledges of truth and good, and by a life according to them.—*A. E.* 781.

Baptism is a symbol of the regeneration of man from the Lord by the truths and goods of faith; *not that regeneration is effected by baptism*, but by the life signified by baptism, into which life all Christians should enter, who are in possession of the truths of faith in consequence of possessing the Word.—*A. C.* 2707.

It is evident how falsely they think, who believe that evils or sins appertaining to man are wiped away, as filth is washed from the body by waters; and that they were cleansed as to the interiors who were formerly washed by waters according to the statutes of the Church; and also *that they are saved at this day by being baptized*; when yet washings formerly only represented the cleansing of the

interiors, and baptism signifies regeneration, waters denoting the truths of faith by which man is cleansed and regenerated, for by them evils are removed; baptism is for those who are within the Church, *because these have the Word* containing the truths of faith by which man is regenerated.—*A. C.* 9088.

He who does not know that waters signify the truth of faith, will be unable to apprehend very many passages in the Word, as what is signified by this, that unless a man be born of water and of the spirit, he cannot enter into the kingdom of God, John iii. 5: They who by water in this passage understand nothing else but water, believe that the water of baptism is that by which man is regenerated; when yet water contributes nothing to regeneration, but the truth of faith and the good of love; for water only washes away the filth of the body, and in nowise the evils of the heart. He who does not know that waters signify the truth of faith, is incapable also of knowing what baptism signifies; for he believes that that external [rite] saves man, when yet *what is external is of no effect*, but the internal thing which is signified, which is regeneration by the truths of faith: for they who are of the church, are distinguished from all others in the universal globe of earths by baptism, since they can be regenerated by the truths of faith, but not they who are out of the church, for within the church is the Word, in which are the truths of faith.—*A. C.* 10238.

Inasmuch as waters thus signify truths in the internal sense of the Word, therefore in the Jewish Church, for the sake of representation before the angels, *with whom ceremonial rites are regarded spiritually*, it was enjoined that the Priests and Levites should wash themselves with waters when they came near to minister.—*A. C.* 2702.

The Holy Supper and Baptism are for them alone, who are in possession of the Word, and to whom the Lord is known from the Word: for they are symbols of that church [the Christian] and are testifications and certifications that they are saved, who believe and live according to the Lord's precepts in the Word.—*A. E.* 1180.

Every man in Christendom, imbued with religion, may know, or if he does not know, may learn, that there is natural nourishment and spiritual nourishment; and that natural nourishment is for the body, but spiritual nourishment for the soul, for Jehovah the Lord says in Moses, "Man doth not live by bread alone, but by every thing that proceedeth out of the mouth of Jehovah doth man live." Deut. viii. 3. Now, because the body dies, and the soul lives after death, it follows that spiritual nourishment is for eternal salvation. Who, then, does not see, that those two kinds of nourishment are by no means to be confounded, and that if any one does confound them, he cannot form to himself any other ideas concerning the flesh and the blood of the Lord, and concerning bread and wine, than natural and sensual ones, which are material, corporeal, and carnal, which suffocate spiritual ideas concerning this most holy sacrament. But *if any one is so simple that he cannot think any thing else from the understanding, than what he sees with the eye*, I advise him to think with himself concerning the Holy Supper, when he takes the bread and wine, and hears them then called the flesh and blood of the Lord, that it is the most holy thing of worship, and to remember the passion of Christ and His love for the salvation of man; for he says, "Do this in remembrance of me." Luke 22: 19. And also, "The Son of Man hath come to give His life a ransom for many."

Matt. 20 : 28 ; Mark 10 : 4. "I lay down my life for the sheep." John 10 : 15, 17.—*T. C. R.* 709

There are interior truths in all doctrinals drawn from the literal sense of the Word, inasmuch as the literal sense of the Word is like a well wherein is water ; for in all and singular parts of the Word there is an internal sense, which sense is also in doctrinals that are derived from the Word. In regard to doctrinals derived from the literal sense of the Word, the case is this, that when man is principled in them, and at the same time in a life according to them, he hath in himself correspondence ; for the angels who are attendant on him, are in interior truths, whilst he is in exterior, and thus he hath communication by doctrinals with heaven, but yet according to the good of his life. As for example ; when in the Holy Supper, he thinks simply of the Lord, in consequence of the words used on the occasion, "This is my body, and this is my blood," then his attendant angels are in the idea of love to the Lord and charity towards their neighbor, inasmuch as love to the Lord corresponds to the Lord's body and to bread, and neighborly love corresponds to blood and to wine ; and whereas there is such correspondence, there flows an affection out of heaven through the angels into that holy principle by which man is influenced at the time, which affection he receives according to the good of his life ; for the angels dwell with every one in his life's affection, thus in the affection of the doctrinals according to which he lives, but in no case if the life disagrees therewith ; for if the life disagrees, as supposing there prevails an affection of gaining honors and riches by means of doctrinals, in such case the angels retire, and the infernals dwell in that affection.—*A. C.* 3464.

The right and the true which he [a man who lives according to a conscience of what is right] cannot so well understand and explore, this he believes in simplicity, or out of a simple heart, that it is so, because the Lord has said it; and whoever thus believes does not incur guilt, although what he believes be not true in itself, but apparent truth. As for example: if he believes that the Lord is angry, that He punishes, that He leads into temptation, and the like; or if he believes that the bread and wine in the Holy Supper are somewhat significative; or that the flesh and blood are somehow present therein in the way that they explain it; it is of no consequence whether they say the one or the other, although there are few who think of the latter; and if they do, provided it be in simplicity of heart, because they have been so instructed, and they still live in charity, *it does them no injury.* Such persons, when they hear that the bread and wine in the Holy Supper, in the internal sense signify the Lord's love towards the whole human race, and the things appertaining to love, with the reciprocal love of man towards the Lord and his neighbor, they instantly believe it, and rejoice that it is so. But the case is otherwise with those who are in mere doctrinals, and not in charity; these dispute on every subject, and condemn all, without distinction, who do not profess to *believe*, as they call it, like themselves. Hence it may appear to every one, that love to the Lord and charity towards the neighbor, are the internal of the Church.—*A. C.* 1798.

Since, therefore, *every one of every religion*, is acquainted with evils, and from evils with falses, which ought to be shunned, and, whilst he shuns them, is acquainted with the goods which ought to be done, and *with the truths which ought to be believed* it is evident that this is provided of the Lord as

a universal medium of salvation with every nation, which hath any religion. This is given in all fulness amongst Christians. . . . . A Christian sees from the Word that God is one, and that the Lord is the Saviour of the world, that all good in itself good, and all truth in itself truth, is from God, and nothing from man; that baptism is, that the holy supper is, that there is a heaven and a hell, that there is a life after death, and that he who doeth good cometh into heaven, and he who doeth evil, into hell: These things he believeth from truth and doeth from good, whilst he is not in evil: other things, which are not in accord with these and with the Decalogue, he may omit.—*A. E.* 1180.

The Word was written not only for man, but also for angels: and whilst man reads the Holy Scripture, collecting thence only the literal sense, the angels at the same time perceive not the literal but the internal sense. The material, worldly, and corporal ideas, which man has while perusing the Word, become spiritual and celestial ideas with the angels.—*A. C.* 1025.

What man understands naturally, the angels understand spiritually; and what they understand is the true signification—is the internal or spiritual sense of the Word.—*N. J. D.* 1.

When man reads these Words (Rev. xxi. 1, 2, 16—19, 21, and every other portion of Holy Scripture) and understands them merely according to the sense of the letter—the angels attendant on him understand them in a manner altogether different, because they understand spiritually what man understands naturally.—*H. H.* 307.

The nature and quality of the internal sense of the

Word may appear from these and other particulars, in that whilst bread and raiment are treated of in the sense of the letter, and whilst it is expressed historically, as in the present case, [Gen. xxviii. 20], "If God shall give me bread to eat, and raiment to put on," the angels attendant upon man think not at all of bread, but of the good of love, and in the supreme sense, of the Divine Good of the Lord; neither do they at all think of raiment, but of truth, and in the supreme sense, of the Divine Truth of the Lord; the things appertaining to the literal sense are to them only objects of thinking concerning things heavenly and divine; for such things are the vessels which are in the ultimate principle of order. Thus when man thinks, whilst he is under holy influence, concerning bread, as concerning the bread in the sacred supper, or concerning the daily bread spoken of in the Lord's prayer, in such case the thought which man hath concerning bread, serves the attendant angels as an object of thinking concerning the good of love which is from the Lord; for the angels do not at all comprehend man's thought concerning bread, but instead thereof have thought concerning good, such being the correspondence; in like manner, when man under holy influence thinks about raiment, the thought of the angels is about truth: *and so it is in all other instances which occur in the Word.* Hence it may appear what is the nature and quality of the conjunction of heaven and earth effected by the Word, viz. that a man who reads the Word under holy influence, by such correspondences, *is conjoined closely with heaven, and by heaven with the Lord, although man thinks only of those things in the Word which appertain to its literal sense.* The essentially holy principle, which influences man on such occasion, is derived from an influx of celestial and spiritual thoughts and affections, such as exist with the angels: To the intent that

such influx might have place, and thereby man might have conjunction with the Lord, the Holy Supper was instituted. —*A. C.* 3735.

Unless the internal of the Word flows in with those who read the Word and abide in the literal sense, there is not effected conjunction of truth from the Word with good; and the internal of the Word then flows in, and is conjoined with good, *when man accounts the Word holy; and he then accounts it holy, when he is in good.* The same may be illustrated also by the Holy Supper; scarce any know that bread in the Holy Supper signifies the Lord's love towards the universal human race, and the reciprocal love of man, and that wine represents charity; nevertheless *with those who receive the bread and wine holily*, there is effected conjunction with heaven and with the Lord thereby; and the goods of love and charity flow in by (or through) the angels, who on this occasion do not think of bread and wine, but of love and charity. Hence it is evident, that external truth is conjoined with internal truth when man is in good, *he himself being ignorant of it.*—*A. C.* 6789,

A man who is principled in corporeal and worldly love and not at the same time in spiritual or celestial love, hath no other than evil spirits present with him, even when he is in external sanctity; for good spirits cannot in any wise be present with such a person, inasmuch as they perceive instantly what is the quality of a man's love; the sphere which is exhaled from his interiors, is what spirits perceive as manifestly as man doth the fœtid and filthy substances which float around him in the air; that nation, which is here treated of, was in such a state as to good and truth, or as to love and faith; nevertheless to the intent that they might act

what was representative of a church, it was miraculously provided of the Lord, that, when they were in external sanctity, and were also at such times encompassed about with evil spirits, still the principle of sanctity in which they were might be elevated into heaven, but this by good spirits and angels not within them but without them; for within them, there was nothing but an empty or defiled principle. Wherefore communication was not given with the man himself, but with the principle of sanctity, in which they were whilst putting into act the statutes and precepts, which were all representative of the spiritual and celestial things of the Lord's kingdom; this is what is signified by the Lord's being representatively present with that nation. But the Lord is present in a different manner from this with those within the church, who are principled in spiritual love and thence in faith; with such there are good spirits and angels present, not only in external worship, but at the same time also in internal; wherefore in the case of such, communication of heaven is granted with themselves, for the Lord flows in through heaven by their internals into their externals; to these latter the sancity of worship is profitable in another life, but not to the former. The case is the same *with priests and presbyters, who preach what is holy and yet live wickedly and believe wickedly;* with such neither are good spirits, but evil, even whilst they are engaged in worship, which appears holy in its external form; for it is self-love and the love of the world, or a love to secure honors and to promote gain, and thereby reputation, which inflames them, and presents an affection of what is holy, sometimes to such a degree, that nothing of pretence is perceivable; and in such case neither is it credited by themselves, when yet they are in the midst of evil spirits, who are on such occasions in a similar state, and aspire and

inspire. That evil spirits can be in such a state, and that they are so whilst they are in externals, and are inflated by self-love and the love of the world, hath been given me to know from manifold experience, of which I shall speak, by the divine mercy of the Lord, in the relations annexed to the chapters; such have no communication with heaven in themselves; but they who hear and apprehend the words which they speak, in case they are in a pious and holy internal principle, have communication; *for it is of no consequence from whom the voice of good and truth flows forth, provided their lives be not manifestly wicked, inasmuch as this causes scandal.*—*A. C.* 4311.

All kings, whosoever they are and of whatsoever quality, by virtue of the principle of royalty appertaining to them, represent the Lord; in like manner all priests, whosoever or of whatsoever quality they are, by virtue of the priestly principle. The principle of royalty (*regium*) and the priestly principle (*sacerdotale*) is holy, whatsoever be the nature and quality of the person who ministers therein; hence it is, that *the Word taught by a wicked person is alike holy as when taught by a good person, and also the Sacraments of Baptism and the Holy Supper.*—*A. C.* 3670.

All and singular the things of the Word are holy; but the holiness which is therein, doth not appear to the understanding, except to him who is acquainted with the internal sense thereof; nevertheless it appears to the apperception, by influx from heaven, to him who believes the Word to be holy; such influx is wrought through the internal sense in which the angels are principled, which sense, *notwithstanding it is not understood by man, still affects him, because the affection of the angels, who are in that sense, is communicated,*

Hence also it is evident, that the Word was given to man, that he may have communication with heaven, and that the divine truth, which is in heaven, by influx may affect him. —*A. C.* 5247.

They who love the world above heaven, and themselves above God, when they think inwardly, or with themselves, believe nothing about heaven and about the Lord; but when they think out of themselves, as is the case when they speak before men, they then speak of heaven and of the Lord from greater affection and faith than others, and this in proportion as they are inflamed by gain, honors and reputation. Their state then is that they are interiorly black, and exteriorly white, that is, they are devils in the form of angels of light; for the interiors are closed, which should be exposed to heaven, and the exteriors are open, which are exposed to the world; and if then from an affection as of love they elevate the eyes and the hands to heaven, they are yet as images made so by art; they appear also as such before the angels. And if you will believe it, there are many of this character in hell, who are present with and inspire men of a like character, especially preachers, who imitate divine worship by the affections of truth and good from the proprium: which also is permitted of the Lord, since they thus also perform uses; for *good men still receive the Word from them well, since the Word, from whatsoever mouth it comes forth, is received by man according to the quality of his good.* But such external things, inasmuch as they are pretences, are stripped off from them in the other life; and then their spirit appears black as it had been in the body.—*A. C.* 10309.

The teaching in the above extracts, which is in-

portant to our present purpose, may be briefly summed up thus:

1. That the two Sacraments, Baptism and the Holy Supper, are not *saving*, but merely *representative* and *symbolical* rites; and that the true meaning of the symbols is now revealed.

2. That they are *Christian* Sacraments, and as such are designed for the benefit of all who have the Word of God, and profess the Christian religion, however imperfectly they may understand this religion or the Word.

3. That *all* Christians can see from the Word, "that God is one—that the Lord is the Saviour of the world—that there is a heaven and a hell—that there is a life after death—and that he who doeth good cometh into heaven, and he who doeth evil, into hell."

4. That, when the Word is read devoutly, and "under holy influence," the reader "is conjoined closely with heaven, and by heaven with the Lord, although he thinks *only* of those things in the Word which appertain to its literal sense;" that the spiritual sense, though not understood, "still affects him, because the affection of the angels, who are in that sense, is communicated."

5. That the Word itself is alike holy, and alike beneficial to the pious listener, when read devoutly by priests who are in falses and evils, as when by those who are in goods and truths; "for good men still receive the Word from them well, since the Word, *from*

whatsoever mouth it comes forth, is received by man according to the quality of *his* good."

6. That the same may be said of the two Sacraments, Baptism and the Holy Supper. These are alike holy, significative, and efficacious, by whomsoever they be reverently administered. However their meaning may be misunderstood by the administrator and the recipients, the angels, "with whom ceremonial rites are regarded *spiritually*," are present, understanding them in their true and heavenly sense, and imparting heavenly influences to the minds of the worthy recipients.

7. That those who understand the spiritual meaning of the Sacraments, as now revealed, provided their lives be governed accordingly, derive more and higher benefit, *not from the Sacraments themselves*, but *from the great spiritual truths which they symbolize*; for men "come into the *very* [i.e., *the highest*] *use* of the Sacraments, *when* they see with the eyes of their spirit, that is, with the understanding, the holiness which is concealed therein, and apply it to themselves by the means which the Lord has taught in His Word."

Thus we see that the New Church does not claim for the Christian Sacraments any peculiar sacredness, validity, or meaning, when administered by one priest, above what they possess when administered by another, provided they both profess the Christian faith, and act with apparent sincerity. One may understand the Word in its highest, the other only in its lowest sense—one may understand it truly, and the other may

falsify it throughout—and the Sacraments as administered by both be alike holy, significative, and efficacious. Neither the true faith of the one, nor the false faith of the other, is communicated to the minds of the recipients.

CHAPTER XVIII.

THE ONE DOCTRINE AND THE TRUE WORSHIP.

To those who read the Divine Word in a state of illustration from the Lord—who are able to look beyond the letter to the spirit—one great doctrine paramount above all others, every where stands revealed. It is the doctrine of genuine disinterested love—love to the Lord and love to the neighbor. The first of all the commandments requires us to love the Lord above all things; and the second, which is said to be "like unto it," requires us to love our neighbor as ourselves. And the Lord says: "On these two commandments hang all the law and the prophets." This love is the substance of all that the Law and the Prophets teach, since it is the substance of Him by whose inspiration Moses and the Prophets spake. It is the very esse and life of the Divine Word, since it is the esse and life of Him who is declared to be THE WORD. The doctrine of love, therefore, is the doctrine of life—the very doctrine of the Lord: for He is Love itself and Life itself. Hence all who live in charity and mutual love, are in the life of the Word, and have its divine life in them, for they are in the Lord, and the Lord is in them.

They fulfil all the requirements of the Law. Therefore one apostle saith, "Love is the fulfilling of the Law;" and another saith, "God is love; and he that dwelleth in love, dwelleth in God and God in him." The reason why the precept which requires supreme love to the Lord is called the *first* of all the commandments, is, because it is the *end* of them all. It is "the first and great commandment," because it is primary in point of importance, and comprehends all the rest. For no one can fulfil this, without at the same time fulfilling all the others. No one can love the Lord supremely, without loving his neighbor as himself. Nor can any one be in a state of genuine neighborly love, except he love the Lord above all things. Hence the reason why neighborly love also is said to be the fulfilment of the Law and the Prophets, as in Matt. vii. 12: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." Since God, in His inmost life and being, is pure love, therefore the Word, which was in the beginning with God, and is God, in its highest sense treats only of the great doctrine of love; for in this sense it treats of God alone. Therefore it is that a true church regards every one from love, and none from mere doctrine. And therefore also it is, as we have shown in previous chapters, that the church is one, however various as to doctrinals, when love rules supreme, or when all regard charity as the essential of the church.

This, therefore, is the heavenly state,—the state for

which we were all created,—the state into which the Lord is continually seeking to bring us; for His constant effort is, "to draw all to Himself." This is the end of all prayer, of all self-denial, of all conflict with inward evil, of all instruction in spiritual things; for in the degree that this end is attained, we are created anew in the moral likeness of our Saviour, and are in conjunction with Him. Therefore that is the highest and truest worship, which is in the highest degree instrumental in bringing us into this heavenly state. That is the worship most acceptable to the Lord, which brings our souls into closest conjunction with Him; that, which opens widest the door of our hearts, and prepares us to receive in the greatest fulness the intense love which He longs to communicate—the love which is Himself. And what is this but a religious obedience to the truths which the Lord has made known to us? All love has its laws, which are its own proper voice, or the manner in which it expresses itself in outward life. And obedience to the laws of love, is the only way of coming into the love which gave birth to the laws. We can come into a state of genuine love to God, only in the degree that we obey the laws of God as expressed in his Word and works. And we can come into a state of charity or love to the neighbor, only in the degree that we obey the laws of neighborly love. If we would learn to love what is sincere, honest, just and right, for its own sake—and without this we can have no real love of the Lord or the neighbor—we must first learn to obey the rule of sincerity, honesty,

justice and righteousness. Whoever compels himself, from a religious principle, to obey the law of kindness towards any individual, is certain to acquire, by such obedience, a kindly feeling towards that individual. And whoever, on the other hand, fails to obey towards another the law of kindness,—fails to act honestly and justly towards him—will ere long find a coldness if not hatred towards that other, flowing into his heart as a sure consequence of such failure.

So certain is it that the laws of our spiritual being must be obeyed *from a principle of religion*, before we can come into, or have a vital experience of, the love that expresses itself in these laws. Therefore a scrupulous obedience to the laws of charity as revealed in the divine Word—the sedulous performance of good uses for the sake of the use—acting honestly, justly, sincerely, and kindly, in all our dealings and intercourse with others—in short, *doing the truth* in the daily walks, and common business, and varied relations of life,—and this, too, not for the sake of honor, reputation, or the gratification of any selfish feeling, but *in obedience to the will of the Lord*, and in hearty acknowledgment of His supremacy—this is the highest and truest worship, and that which is most pleasing in the sight of God; for this it is, which, above all else, brings the human spirit into conjunction with the Divine, and secures for the creature an eternal home in the bosom of the Creator. All other kinds of worship—the frequenting of temples, repeating prayers,

listening to sermons, receiving the Sacraments—are to be held subservient to this ; and to be attended to, not as an end, but merely as a means of promoting this highest and truest worship.

Such is the teaching of the New Church—a church which looks beyond the letter to the spirit—beyond the outward and ceremonial to the inward and celestial,—and proclaims genuine, disinterested love, as its central principle.

The doctrine of the New Church, which is called the Holy Jerusalem, is the doctrine of love to the Lord and charity* towards the neighbor.—*A. E.* 732.

* By "charity towards the neighbor," which is a phrase of frequent occurrence in the writings of the New Church, and thoughout this volume, is always to be understood spiritual, and not natural charity.

"It is believed that charity towards the neighbor consists in giving to the poor, in relieving the indigent, and in doing good to every one ; nevertheless genuine charity consists in acting prudently, and for the sake of an end to promote good ; he who relieves a poor or indigent villain, doeth evil to his neighbor through him, for by the relief which he affords, he confirms him in evil, and supplies him with the opportunity of doing evil to others : it is otherwise with him who gives support to the good.

"But charity towards the neighbor extends itself much wider than to the poor and indigent. Charity towards the neighbor consists in doing what is right in every work, and what is due in every office. If a judge doeth what is just, for the sake of what is just, he exercises charity towards his neighbor ; if he punishes the guilty, and acquitteth the guiltless, he exercises charity towards his neighbor, for thus he provides for his fellow citizens, his country, and also the Lord's kingdom. By doing what is just for the sake of what is just, he provides for the Lord's kingdom ; by acquitting the guiltless, for his fellow-

All the particulars of the doctrine of the New Jerusalem relate to love to the Lord, and love towards the neighbor. Love to the Lord consists in trusting in the Lord and doing his commandments; and to do his commandments constitutes love towards the neighbor, because to do his commandments is to be useful to our neighbor.—*A. R.* 903.

The essential doctrine derived from the literal sense of the Word is ONE ONLY, viz. the doctrine of charity and of love—of charity towards our neighbor, and of love to the Lord; for this doctrine, and a life according to it, is the whole Word, as the Lord teaches in Matthew, chap. xxii., 35, 36, 37, 38.—*A. C.* 3445.

The internal sense of the Word is the doctrine itself of love to the Lord and charity towards the neighbor, which also the Lord teaches, saying that on these two commandments hang all the law and the prophets, Matt. xxii. 34, 38. —*A. C.* 9409.

The whole of the sacred Scripture is nothing else than the doctrine of love and charity, which the Lord also teaches, when He says: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; this is the first and great commandment. And the second is like unto it, thou shalt love thy neighbor as thyself. On

citizens; and by punishing the guilty, for his country. The priest who teacheth truth, and leadeth to good, for the sake of truth and good, he exercises charity; but he who doeth such things for the sake of himself and the world, he doth not exercise charity, because he doth not love his neighbor, but himself.

"The case is the same in all other instances whether men be in any function or not."—*A. C.* 8120, '1, '2.

these two commandments hang all the law and the prophets." Matt. xxii. 37, 33, 39. The law and the prophets are the Word in general and in particular.—*N. J. D.* 9.

The doctrine is one when all are principled in mutual love and charity. Mutual love and charity are effective of unity and oneness, even amongst varieties, uniting varieties into one; for let numbers be multiplied ever so much, even to thousands and ten thousands, if they are all principled in charity and mutual love, they have all one end, viz. the common good, the kingdom of the Lord, and the Lord himself; in which case the varieties in matters of doctrine and worship, are like the varieties of the senses and viscera in man, which contribute to the perfection of the whole.—*A. C.* 1285.

Many suppose that they worship the Lord by faith, when they *believe* the things appertaining to the doctrine of the church, and that they worship the Lord by love when they love Him: But by merely believing and by merely loving, the Lord is not worshipped, but by living according to his precepts, inasmuch as persons of this character alone believe in the Lord, and love Him; others say that they believe in Him, and still they do not believe; and say that they love Him, and still they do not love Him. The reason why they alone believe in the Lord and love Him, who live according to his precepts, is, because the Lord is not in the understanding of truth without willing it, but is in the understanding of truth *and* willing it; for truth does not enter into man and become his, until man wills it, and from willing does it; for the will is the man himself, but the understanding is only so far the man, as it partakes of the will. The Lord also is present with man in his truths which are from good, and

the truths which are from good are those which man wills and thence does; but not those which he understands and does without willing them, for to do a thing without willing it is hypocrisy, inasmuch as it is done before men, and not before the Lord.—*A. C.* 10645.

What the divine worship is, which is signified by sacrifices and burnt-offerings, shall be briefly told. By sacrifices and burnt-offerings were specifically signified purification from evils and falses, and then the implantation of good and truth, and the conjunction of each, thus regeneration. The man who is in these is in genuine worship, for purification from evils and falses consists in desisting from them, and in shunning and holding them in aversion; and the implantation of good and of truth, consists in thinking and willing what is good and true, and speaking and doing them; and the conjunction of each consists in living from them; for when good and truth are conjoined with man, he has then a new will and a new understanding, consequently new life. When man is of such a quality, then in every work which he does there is divine worship, for he then has respect to the Divine in every thing, he venerates it, and he loves it, consequently he worships it. That this is genuine divine worship, is unknown to those who place all worship in adoration and in prayers, thus in such things as are of the mouth and of the thought, and not in such as are of the work from the good of love and from the good of faith; when yet the Lord regards nothing else in the man, who is in adoration and in prayers, but his heart, that is, his interiors, such as they are as to love and the faith thence: wherefore if these things are not inwardly in adoration and in prayers, there is no soul and life in these latter, but only what is external, such as is the external of flatterers and pretenders,

who, it is known, are not pleasing even to a wise man in the world. In a word, to act according to the precepts of the Lord is truly the worship of Him, yea it is truly love and truly faith, which may be manifest to every considerate person: for he who loves any one, and who believes any one, wishes for nothing more than to will and to do what the other wills and thinks, for he only desires to know his will and thought, thus his good pleasure. The case is otherwise with the man who does not love, neither believe: and so it is with love to God, which also the Lord teaches in John; "He that hath my precepts, and doeth them, he it is who loveth Me: but he who doth not love Me, keepeth not my words," xiv. 21, 24. And again; "If ye keep my commandments, ye shall abide in my love; my commandment is that ye love one another," xv. 10, 12.—*A. C.* 10143.

That to serve the Lord, denotes to perform uses, is because true worship consists in the performance of uses, thus in exercises of charity. He who believes that the service of the Lord consists solely in frequenting the temple, in hearing preaching there, and in praying, and that this is sufficient, is much deceived. The real worship of the Lord consists in performing uses; and uses consist, during man's life in the world, in every one discharging aright his function in his respective station, thus in serving his country, societies, and his neighbor, from the heart, and in acting with sincerity in all his associations, and in performing duties prudently according to the quality of every one. These uses are principally the exercises of charity, and those whereby the Lord is principally worshipped. Frequenting the temple, hearing sermons, and saying prayers are also necessary things, but without the above uses they avail nothing, for they are not of the life, but teach what the

quality of the life should be. The angels in heaven have all happiness from uses, and according to uses, insomuch that uses are to them heaven. That happiness is from divine order according to uses, may be manifest from those things appertaining to man, which correspond to those that are in the grand man; as from the external senses, namely, from the sight, the hearing, the taste, the smell, the touch, which, it has been shown at the close of several chapters, are correspondent: these senses have hence delights altogether according to the uses which they perform: the most delightful is the sense of conjugial love, by reason of its greatest use, inasmuch as hence is the propagation of the human race, and from the human race heaven; the delight of taste next follows, which sense has such delight, because it serves for the nourishment and thereby for the health of the body, according to which health the mind is sane in its operations; the delight of the smell is less delightful, because it only serves for recreation and thus also for health; the delight of the hearing, and the delight of the sight are in the last place, because they are only the means of introducing those things which are to serve for uses, and administer to the intellectual part, not so to the voluntary part. From these and other like considerations, it is evident that uses are the things, according to which happiness is given in heaven by the Lord; and that uses are the things, by which the Lord is principally worshipped. Hence it is that John lay at the Lord's breast at table, and that the Lord loved him above the rest, but this not for his own sake, but because he represented the exercises of charity, that is uses.—*A. C.* 7038.

CHAPTER XIX.

ENDS.

THE solemnest question which any man can propound to himself, is, What is the grand purpose of my life? What is the END whereon my mental eye is habitually fastened? For all have some end—some purpose, whether they are conscious of it or not. Deep in the heart of every individual lies something which is looked upon as the supreme good—something which is loved above all else. If that something be the One only Good and True, or what is the same, if his END be to attain unto that state of love to the Lord and charity towards the neighbor, which can be reached only by doing justly, loving mercy, and walking humbly with God, that is, through a religious obedience to the divine precepts, then in his heart he worships the living and true God; he is seeking *first*—as a thing of primary importance—the kingdom of God and His righteousness, and is of the number of true worshippers, who "worship the Father in spirit and in truth." But if, on the other hand, it be wealth, honor, influence, or social position; if it be art, science, literature, or the

pleasures of social or domestic life ; if it be ease, luxury, outward refinement, or the gratification of passion or appetite ; if any one or all of these be loved and pursued as an *end*, then is the man a spiritual idolater ; his worship is profane and abominable, for in his heart he bows down, and does homage, to an idol. We regard as an end, that which we love supremely ; and what we love supremely, that, it is, which in our hearts we worship and adore. To ascertain, therefore, whether we be worshippers of the true God, or worshippers of idols, we must look into our hearts and scan there our ends and aims of life. It is not enough that we live in a Christian land, that we profess the Christian religion, that we hold the form of sound doctrine, that we scrupulously attend to all the ordinances of the gospel, or that we live an outwardly moral and even religious life. We may do all this, and still be idolaters at heart. We *are* idolaters if we love any thing *as an end* more than we love uses—more than we love to do the will of our Father which is in the heavens, that is, more than we love the Lord ; for "he that hath my commandments *and keepeth them*, he it is that loveth Me," saith the Lord.

It is not wrong to desire, and earnestly to seek after, natural riches, provided the heart be not fixed on them, and they be not regarded as an end. An eager and steady pursuit of wealth is allowable, and even laudable, when it is sought, not as an end, but as a means ; and not as a means of self-gratification, but as a means of doing good to others—a means of useful-

ness in the kingdom of the Lord. So of influence, honors, offices, social position, and the like. To seek these as an end, or for ourselves alone, is wrong and pernicious; but to seek them as a means to some other end—as a means of being more extensively useful, is lawful and right. Neither is it wrong to indulge temperately in natural delights, or what are called the pleasures of this world; such as the pleasure of beholding beautiful objects, of listening to ravishing music, of inhaling fragrant odors, of tasting delicate viands; the pleasures of reading and acquiring knowledge; the pleasures of friendship and agreeable social intercourse, and all kinds of innocent recreation. These things are proper, and in a high degree useful, when indulged in temperately, and as a means to a higher end. But when they are regarded as an end in themselves, and are sought and partaken of for their own sake, or as a means of mere self-gratification, then their health-giving influence is lost, and their effect is sometimes debasing.

The *end*, therefore, which a man has in view, is what it behoves him above all things to scan and know; for this is in all cases according to the quality of his ruling love. His end reveals his real character, his just spiritual dimensions, for it reflects the image of his spirit with mathematical precision. This, then, is the true measure of a man—the true measure of an angel—and therefore the true measure of a church. So teaches the New Jerusalem, that Holy City so just and fair in its proportions, and whose measure, it is said, is "the measure of a man, that is, of an angel."

Man is so created that he can look upwards or above himself, and also look downwards or below himself. To look above himself is to look to his neighbor, to his country, to the church, to heaven, especially to the Lord; but to look below himself is to look to the earth, to the world, and especially to himself.

That to look to his neighbor, to his country, and to the church, is to look above himself, is because this is to look to the Lord, for the Lord is in charity; and it is of charity to look to a man's neighbor, his country, and the church, that is, to will well to them: but they look below themselves, who avert themselves from those, and will well only to themselves.

By looking above self and below self, is meant to regard as an end, or to love above all things; thus by looking above self, is meant to regard as an end, or above all things to love, what is of the Lord and heaven; and by looking below self, is meant to regard as an end, and above all things to love, what is of self and the world; the interiors of man also actually turn themselves whither the love turns itself.

Man, who is in the good of charity and faith, loves also himself and the world, but no otherwise than as means to the end are loved: the love of self with him has respect to the love of the Lord, for he loves himself as a means to the end that he may serve the Lord; and the love of the world with him has respect to the love of his neighbor, for he loves the world as a means for the sake of the end, that he may serve his neighbor. When therefore the means is loved for the sake of the end, it is not the means that is loved, but the end.

Hence it may be seen, that they who are in the glory of the world, that is, in distinguished eminence and opulence,

can alike look above themselves to the Lord, as they who are not in eminence and opulence; for they then look above themselves, when they regard eminence and opulence as means, and not as the end.—*A. C.* 7814–7820.

Some suppose, that whosoever wishes to be happy in the other world, must in no wise enjoy the pleasures of the body and of sense, but refuse all such delights, urging in favor of this notion that corporeal and worldly pleasures abstract and detain the mind from spiritual and celestial life. They, however, who suppose so, and in consequence voluntarily give themselves up to wretchedness whilst living in the world, are not aware of the real truth. It is by no means forbidden any to enjoy corporeal and sensual pleasures, or those arising from the possession of lands, money, honors, and public appointments; those of conjugial love, and love towards infants and children, of friendship, and of social intercourse; the pleasure of listening to singing and music, or of regarding beauties of various kinds, as handsome raiment, well-furnished houses, magnificent gardens, and the like, all of which are delightful from harmony;—or the pleasure of smelling agreeable odors; that of tasting delicacies and useful meats and drinks; and the pleasure of touch; for all these are, as was observed, the lowest or corporeal affections, which have their origin from those which are interior. Interior affections, which are living, all derive their delight from goodness and truth, and goodness and truth derive theirs from charity and faith, and these come from the Lord, consequently from the very essential Life; wherefore affections and pleasures which have this origin are alive, and if genuine, or from this source, are never denied to any one. When pleasures are thus derived, their delight indefinitely exceeds that from every other origin, which is indeed

comparatively defiled; thus, for example, when conjugial pleasure originates in true conjugial love, it infinitely exceeds that derived from any other source, yea, to such an extent, that they who are in true conjugial love are in some degree in the enjoyment of heavenly delight and happiness, inasmuch as this delight descends out of heaven. This truth was acknowledged by those who constituted the Most Ancient Church; for the delight arising from adulteries, and felt by adulterers, was to them so abominable that they expressed horror at the very thought of it; and hence may be discovered the nature of delight which does not descend from the true fountain of life, or from the Lord. That the pleasures above mentioned are by no means denied to man, yea, that so far from being denied, they first become real pleasures when connected with their true source, may further appear from this consideration, that very many who have lived in the world in power, dignity, and opulence, and enjoyed abundantly all the pleasures both of the body and of sense, are amongst the blessed and happy in heaven; for with them interior delights and happiness are now alive, because they originated in the goods of charity and the truths of faith towards the Lord. All their pleasures being thus derived, were regarded by them with a view to use, this being their end in the enjoyment of them; for use itself was to them most delightful, and hence came the delight of their pleaasures.—*A. C.* 995.

In reference to *use* it may be observed, that they who are in charity, that is, in love towards the neighbor, which imparts a living delight to their pleasure, look for the fruition of no pleasure except in the performance of uses; for charity is nothing unless it manifest itself in the works of charity, since it consists in exercise or use. He who loves

his neighbor as himself, never perceives the delight of charity except in its exercise; wherefore a life of charity is a life of uses. Such is the life of the universal heaven; for the Lord's kingdom, being a kingdom of mutual love, is a kingdom of uses; hence every pleasure derived from charity receives its delight from use, and the more exalted the use, so much the greater is the delight; and hence the angels receive happiness from the Lord according to the essence and quality of the use which they perform. So also it is with every pleasure; for the more distinguished its use, so much the greater its delight. Thus, for instance, conjugial love, which is the seminary of human society, and from which is formed the Lord's kingdom in the heavens, performs the most important of all uses, and is therefore attended with so great a delight, that, as was observed, it is heavenly happiness. The case is similar with respect to other pleasures, with a difference, however, according to the excellence of their uses, which indeed are so numerous that it is scarcely possible to divide them into their several genera and species, although all of them regard the Lord's kingdom or the Lord, some more nearly and directly, others more remotely and obliquely. Hence it may appear that all pleasures are allowed to man, but for the sake of use only; and that by virtue of their use, with a difference according to its degree, they participate in and live from heavenly felicity.—*A. C.* 997.

Man ought to have a concern about his body, to nourish it, to clothe it, to let it enjoy the delights of the world; but all this not for the sake of the body, but of the soul, viz. that this latter in a sound body may act correspondently and rightly, and may have the body, as an organ, altogether obsequious to it. Thus the soul should be the end, but man

should have concern about it only as a mediate end, not for its sake, but for the sake of the uses which it should perform in each world; and when man regards uses as an end, he regards the Lord as an end, for the Lord arranges things for uses, and arranges uses themselves. Inasmuch as few know what is meant by regarding a thing as an end, it may be expedient to say somewhat on the subject: To regard any thing as an end, is to love it above other things, for what a man loves, this he regards as an end. What man regards as an end, is evidently discernible, for it rules universally in him; thus it is continually present, even at those times when he seems to himself not to be thinking at all about it; for it hath its residence in him, and constitutes his interior life, and thus concealedly rules all and singular things. As for example; he who from the heart honors his parents, has that honor present in all and singular the things which he acts in their presence, and which he thinks in their absence, and it is also apperceived from his gestures and discourse; so he who from the heart fears and honors God, has that fear and honor present in singular the things which he thinks, speaks, and acts; because it is in him, even when it doth not seem to be present, as when he is engaged in occupations more removed from it, for it rules universally, thus in singular things. The principle which rules in man is manifestly apperceived in the other life, for the sphere of his whole life, which exhales from him, is thence derived. From these considerations it may be manifest in what sense it is to be understood, that God ought always to be set before our eyes; not that we ought continually to be thinking about Him, but that the fear or love of Him should reign universally; in which case God is kept before the eyes in singular things, and when this is the case, man doth not think, speak, and do what is adverse to Him and unpleasing;

or if he at any time offends, what universally reigns, and lies interiorly concealed, manifests itself and admonishes.—*A. C.* 5949.

The saying, that every man's nearest neighbor is himself, and that he should consult first for himself, is thus to be understood: every one must provide for himself that he may have the necessaries of life, namely, food, raiment, habitation, and other things which the necessities of civil life, in the place where he is, require; and this not only for himself, but also for his family and dependents; and not only for the present time, but also for the future: unless a man thus procures for himself the necessaries of life, he cannot be in a state to exercise charity towards his neighbor, being in want of all things.

The end regarded declares plainly how every man is neighbor to himself, and how he ought first to provide for himself. If this end be to grow richer than others, merely for the sake of riches, or of pleasure, or of eminence, and the like, it is an evil end: wherefore he who from such an end believes himself to be his nearest neighbor, hurts himself to eternity. But if the end be to procure wealth for the sake of the necessaries of life, for himself and for his family and dependents, that he may be in a state of doing good according to the precepts of the doctrine of charity, he provides for himself to eternity. The end makes the man, for the end is the man's love, inasmuch as every one has for an end that which he loves.—*A. C.* 6934, '5.

There are many things appertaining to the external man, which can abide together, or agree, with the internal. But there are also several things which do not agree, or with which the internal man cannot abide in connection. Such

are all things which spring from self-love and the love of the world: for all things that flow from those fountains have respect to self and the world as their ends and objects: with these, therefore, it is impossible that things celestial, which are such as relate to love to the Lord, and neighborly love, should agree; since these regard the Lord, His kingdom, and all things relating to Him and His kingdom, as their ends and objects. The ends of self-love and the love of the world are directed outwards or downwards; but the ends of love to the Lord and neighborly love are directed inwards or upwards. From these considerations it may appear, that there is such a disagreement between them, that it is impossible for them to abide together. To know what produces a correspondence and agreement of the external man with the internal, and what causes disagreement, let a person only reflect upon the ruling ends of his life, or, what is the same thing, upon his ruling loves; for a man's loves are his ends, since whatever is loved is regarded as an end: it will thus appear what is the kind and quality of his life, and what it will be after death; for the life is formed by the ends which are regarded, or, what is the same thing, by the ruling loves. The life of every man is altogether constituted according to this law.—*A. C.* 1568.

It is according to Divine Order that the spiritual man should rule over the natural, and when the spiritual man rules, then man looks upwards, which is represented by having the head in heaven; but when the natural man rules, then man looks downwards, which is represented by having the head in hell. In order to throw more light on this subject, it may be expedient to make some further observations; the generality of men, by the truths which they learn, and the goods which they perform, think also of gain thence de-

rived, or of honor, in the country where they live; but if these things are regarded as an end, in this case the natural man rules, and the spiritual serves; but if they are not regarded as an end, but only as means [or mediums] conducive to an end, in this case the spiritual man rules, and the natural serves; for when gain or honor is regarded as a mean [or medium] conducive to an end, and not as an end, in such case gain or honor is not regarded, but the end, which is use; as he who desires and procures to himself riches for the sake of a use which he loves above all things, in this case is not delighted with riches for the sake of riches, but for the sake of uses: uses themselves also constitute spiritual life with man, and riches only serve for means [or mediums]. Hence it may be seen what must be the quality of the natural man, in order that he may be conjoined with the spiritual, viz. that he must regard gain and honor, thus riches and dignities, as means [or mediums], and not as an end; for what is regarded by man as an end, this constitutes his veriest life, for he loveth it above all things, since what is loved is regarded as an end. He who doth not know that the end regarded, or, what is the same thing, the love, constitutes the spiritual life of man, consequently that the man is where his love is, in heaven if the love be heavenly, in hell if the love be infernal, cannot comprehend how the case herein is; he may conjecture that the delight of the natural loves, which are self-love and the love of the world, cannot agree with spiritual truth and good; for he doth not know that man, in the course of regeneration, is altogether to be inverted, and that when he is inverted, he is with the head in heaven, but until he is inverted, he is with the head in hell; he is with the head in hell, when he regards the delights of self-love or the love of the world as an end, but he is with the head in heaven, when those delights are as means [or

mediums] conducive to an end; for the end, which is love, is the only thing appertaining to man which is living, the means conducive to the end are of themselves not living, but receive life from the end; hence means [or mediums] from the ultimate end are called middle [or mediate] ends, which, so far as they regard the ultimate end, which is the principal, so far they are living. Hence it is that when man is regenerated, consequently when he regards as an end to love his neighbor and to love the Lord, in this case he regards as means [or mediums] to love himself and the world; when man is of this character, whilst he looks at the Lord, he accounts himself as nothing, and also the world; and if he regards himself as any thing, it is that he may serve the Lord. *A. C.* 8995.

With respect to the affections of truth and good the case is this; genuine affections of truth and good, which are perceived by man, are all from a divine origin, because from the Lord; but in the way, as they descend, they part into various and diverse streams, and there form to themselves new origins; for as they flow into affections not genuine, and spurious, and into affections of what is evil and false in man, they receive such variation; in the external form these various and diverse affections resemble such as are genuine, but in the internal form it is otherwise; the single character by which they are distinguished, is grounded in their end; for if they have their end in self or the world, then those affections are not genuine, but if they have their end in neighborly good, in the good of societies, in the good of man's country, and especially in the good of the church, and the good of the Lord's kingdom, in this case they are genuine, for in this case they have a view to the Lord, inasmuch as the Lord is in those goods. It is, therefore, the part of a wise man to

know the ends by which he is governed. Sometimes it appears as if his ends were selfish, when yet they are not so; for man is of such a nature, that in all and singular things he reflects upon himself, and this from custom and habit; but if any one is desirous to know the ends by which he is influenced, let him attend only to the delight which he perceives in himself as arising from praise and self-glory, and to the delight which he perceives as arising from use separate from self; if he perceives this latter delight, he is then in genuine affection. He ought also to attend to the various states in which he is, for states themselves for the most part vary perception; these things man may explore in himself, but in others he cannot, for the ends of every one's affection are known to the Lord alone. Hence it is that the Lord said, "Judge not, lest ye be judged, condemn not, lest ye be condemned," Luke vi. 37; for a thousand persons may appear to be in a like affection as to truth and good, and yet each may be in a different affection as to origin, that is, as to end. The ground and reason why the nature and quality of affection is to be determined by the end, and why it is accordingly either genuine, or spurious, or false, is, because man's ruling end is his very essential life; for man respects as an end what appertains to his life, or, what is the same thing, what appertains to his love; when the good of his neighbor, the general good, the good of the Church, and of the Lord's kingdom, is the end regarded, in this case man as to his soul is in the Lord's kingdom, for the Lord's kingdom is nothing else but a kingdom of ends and of uses respecting the good of the human race. The very angels attendant on man have their abode solely in his ends of life; so far as man hath respect to an end of a like quality with what influences the Lord's kingdom, so far the angels are delighted with him, and conjoin themselves to him as to a brother: but so

far as man is influenced by selfish ends, so far the angels recede, and evil spirits from hell accede, for in hell none but selfish ends have rule. From these considerations it may appear, of what concern it is for every one to explore and know the origin of his affection, which can only be known from its end.—*A. C.* 3796.

A man, who is alienated from truth and good, intends nothing but evil, for he cannot intend good; and what he intends, this reigns with him, and therefore is in all his thoughts, and also in the smallest things appertaining to him, for intention or end is the veriest life of man, the end being his love, and love being the life. And what is more, man is altogether such as is the end which rules him, and also his effigy is such in the light of heaven; and what possibly you will be surprised to hear, such as his effigy is in general, such is the effigy of the smallest things of his will. Thus man is wholly such as his end is. Hence it may be manifest that man, who is an evil end, cannot in any wise be amongst those who are good ends, thus he who is in hell cannot in any wise be in heaven; for the ends are in conflict together, and the good ends conquer because from the Divine (Being or principle). Hence also it may be manifest, that they do not think truly, who believe that every one can be let into heaven from mere mercy alone; for if any one, who is an evil end, comes into heaven, his life is in painful agitation like one who lies in the agony of death, and is direfully tortured; besides that, in the light of heaven, he there appears as a devil.—*A. C.* 6571.

CHAPTER XX.

THE NEW JERUSALEM.

Ever since the ascension of our Lord and Saviour, Christians have been anxiously looking for His second appearing. But as to the *manner* of His second advent, there has ever been more or less diversity of opinion. Generally, however, it has been believed that it would be an outward and personal coming, in accordance with the literal sense of the prophecies announcing that event. But many passages in the New Testament are utterly opposed to this idea. To instance here only one, which of itself ought to be conclusive; viz., that in which our Lord cautions his disciples to "*watch*" for His appearing, and to "*take heed lest they be deceived;*" for He adds, "*false christs shall appear, and shall deceive many.*" But it were impossible for false christs to appear in the manner that the Church has hitherto expected the Saviour to come. No human being could ascend upon the natural clouds, and there exhibit himself as the Lord coming in His glory. And if *this* had been the manner in which the prophecy were to have its fulfilment, it surely could not

have been counterfeited; therefore there would have been no need, and no room, indeed, for the caution against being deceived. So that this text alone is sufficient to prove, that the prediction concerning the Lord's second coming was never intended to receive an outward or literal fulfilment. But if we are not to look for its literal, then may we reasonably expect its spiritual accomplishment.

Besides, in the concluding chapters of the Revelation, mention is made of the city New Jerusalem, which John assures us he saw "coming down from God out of heaven." The most careless reader of those chapters can hardly fail to discover that the language throughout is symbolical, and must therefore be understood spiritually; for no rational mind can believe that a natural city, of such character and dimensions as the New Jerusalem is described to be, will ever descend from the natural heavens to our earth. It is plain that a New Church, or a New Dispensation of truth to men, is what we are to understand by this city; for it was seen coming down from God out of heaven, whereby is signified that the doctrines of this church were to be heavenly doctrines, revealed by the Lord out of the superior or heavenly sense of His Word.

We are taught in the Scripture that the Lord is the Word, and that the Word is truth. And in the 19th chapter of the Revelation, where His second coming is clearly referred to, it is said, "And His name is called THE WORD OF GOD." Therefore the unfolding and revealing of the internal and real meaning of the

Word—the coming of its spirit and life to the understandings and hearts of men, opening to the mental eye of our race, through the dense clouds of ignorance and error, new and higher views of truth upon subjects of paramount interest and importance, pouring into the heart of humanity the warm and quickening breath of a new Spring, and by degrees clothing with fresh and living verdure the entire face of human society—this would be a real and a *rational* Second Coming of the Lord, and the only kind of a Second Coming that fully answers the demands of reason and Scripture. This we firmly believe to be the nature of the Second Advent so often foretold in the New Testament, and which is identical with that New Dispensation of Christianity, referred to in the Apocalypse under the symbol of the New Jerusalem "descending out of heaven from God, having the glory of God."

If we go back one hundred years, and look at the Christian Church as it was prior to the memorable year 1757,* if we look at its character as it stands recorded on the page of history, we shall see how indispensable to the welfare of humanity was this Second Coming. That celestial principle of love to the Lord and charity towards the neighbor, which shone so conspicuously in the early days of Christianity, making her converts of

* It is taught in the New Church, that the last General Judgment, prophesied of in the New Testament, actually took place in the World of Spirits (which is the intermediate state, or the first state upon which man enters after death) in the year 1757; from which year the New Jerusalem dates its origin and commencement.

one heart and one mind, and binding them all together in the bonds of a beautiful brotherhood—that principle had died out from the heart of the Church. And there was little or nothing of *vital* faith in the divinity of the Lord, the divinity of the Word, or in a life after death. The Sacred Page had been misunderstood and falsified throughout, and spiritual darkness brooded like a death-damp over the mind of Christendom. And as to the sterling principles of good and truth, which had once filled the firmament of the Church—gemmed her moral sky like stars—these were no longer seen, no longer acknowledged, no longer looked to or thought of by the great body of the Church. As fixed and guiding principles of life, they were no more—they had fallen from their heavenly places. And thus was fulfilled in their spiritual sense, and in relation to the Church—most fully and perfectly fulfilled—this prophetic declaration; "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven."

But at this juncture, amid the general darkness that enveloped the Christian world, amid the dense clouds of ignorance, error, doubt, and denial—all generated by the inordinate love of self and the world—which had extinguished in human minds all the bright luminaries of heaven, amid these dark encompassing clouds, a glorious light breaks forth to rejoice and save a sinking world. A new day dawns on groping humanity. A new Sun appears above the moral horizon. From underneath the clouds of the letter, out from the

living soul of Scripture, out from that world where angels dwell long clouded and obscured, the spiritual Sun pours kindling beams on a benighted Church. And *thus* the Lord of life appears in glory on the clouds. Agreeably to His own prophetic declaration, "And then shall ye see the Son of Man coming in the clouds, with power and great glory."

And mark the influence of this newly risen Sun, since first its dawning light appeared. Mark how its piercing beams have penetrated the dark corners of the earth—how they have pervaded with their light and life every sphere of thought and action! Mark how the human intellect every where, under the enlightening influence of the now unsealed Word, has burst its old swathing bands, and leaped forth with a manly vigor! And, in the natural sphere, what a luxuriant harvest already awaits the reaper's sickle! How science, literature, philosophy, art, industry, politics, morals, have already begun to feel the vivifying influences of the Second Coming! Mark how old things appertaining to the mental world, are every where passing away, and all things becoming new! How all the forms of human thought prevalent in the former Age, are changed or changing, and rapidly giving place to new ones! See how old religious dogmas, old systems of philosophy and morals, old theories of politics, old forms of government, old modes of education, old methods of doing every thing, old errors on all subjects, are being brought to judgment! And how, one by one they are beginning to retire before the dawning light

of truth, as doleful creatures of the night before the rising day! How manifestly is this divine declaration, "Behold I make *all* things new," receiving its fulfilment before the eyes of this generation! The light of the New Jerusalem, which is the light of the Lord in His second appearing, has made itself so conspicuous in the events of the last hundred years, that it seems as if the most jaundiced eyes—those who are most offended at the bare mention of a New Dispensation, and who are ever ready to pierce with the tongue of slander its precious verities—might easily see Him: Agreeably to the divine prediction, "And every eye shall see Him, even those who pierced Him." And in the general enlightenment of the human mind on all subjects during the same period, how plainly do we see fulfilled these other words of divine prophecy, "For as the lightning cometh out of the east and shineth even into the west, *so* shall the coming of the Son of Man be."

We have said that the second coming of the Lord, as we understand it, is identical with that New Dispensation of Christianity, shadowed forth under the image of the New Jerusalem descending from God out of heaven. Under this New Dispensation, which commenced nearly a century ago, is to be built up a New Church on earth, that is to be the crown of all preceding churches;—*built up*, not so much by a visible and imposing array of a new priesthood, new rituals, and new church-organizations, as by the infusion of a new and heavenlier spirit into the heart and life of humanity,

through the opening of the interior and heavenly sense of the Word. This New Church, being in its doctrine and spirit superior to all other churches, and therefore the last and crowning one of all, is, as it should be, a universal and truly catholic Church. That which is highest or most interior, is always, from its very nature, the most comprehensive and universal. The most interior and refined principles of nature, are known to be at the same time the most universally diffused. The most interior men are ever the most comprehensive and universal men—men whose thoughts extend the farthest, whose sympathies embrace the widest range of objects, and who have views and feelings in common with the greatest number of other men. And He who is the Most High—who is above the earth and above the heavens—throws around the humblest of mortals the shield of His almighty love, and clasps at once in His embrace the loftiest and the lowliest. So likewise the New Church, because its spirit is the all-embracing spirit of the Word—because its charity is superior and its doctrines interior, as compared with those of previous churches—is the most universal and catholic Church which has existed since the flood. It is eminently *inclusive*, for it includes, and recognizes as brethren, all of whatsoever color, clime, or creed, who have in their hearts any genuine love of the Lord and the neighbor. Itself teaching the highest spiritual truths, and having no sympathy with falsity of any kind—for into its pure doctrines, which are all drawn from the Word of the Lord, there entereth "nothing

that defileth, neither whatsoever worketh abomination, or maketh a lie"—it is yet mild and tolerant towards all forms of religious error, conceding the possibility of salvation in every one of them. Love to the Lord and to the neighbor being its own essential spirit, and therefore the true measure of itself, it consistently applies this same measure in taking the spiritual gauge and dimensions of every human being. And since there are multitudes, not only among the various sects in Christendom, but also among Mahometans and Pagans, in whom some degree of this love is found, therefore these are all included within its pale, and acknowledged as members of this New and universal Church, consistently with what has been said and shown in the foregoing chapters. It *ex*cludes none who are in any degree of charity or mutual love—none who do not, through evils of life, exclude themselves from the Lord's blessed kingdom of love and peace. Therefore He that talked with John the Revelator, "had a GOLDEN REED to measure the city;" for "by a golden reed is signified power or faculty [to measure or appreciate] *derived from the good of love;* by a reed is signified power or faculty [to measure or appreciate], and by gold, the good of love; by measuring is signified to know the quality of a thing, consequently to understand and know."—*A. R.* 904.

That a spiritual city, and hence a spiritual measure, is to be understood here, is evident from its being said immediately after, that "he measured the wall thereof a hundred forty and four cubits, *according to the*

measure of a man, that is of an angel ;" the latter clause of which verse is thus explained in the New Church :—"By measure is signified the *quality* of a thing ; by a man, here, is signified the church as consisting of men, and by an angel is signified heaven as consisting of angels ; therefore by the measure of a man, that is, of an angel, is signified the quality of the church, in that it constitutes a one with heaven."—*A. R.* 910. And inasmuch as every man's quality is according to the quality of his ruling love, which is his life, therefore this also must determine the quality of every church, that is, must be its true spiritual measure. Hence the New Church again says : "Inasmuch as the good of love is the all of heaven and the church, therefore the universal heaven *and the universal church* are arranged by the Lord *according to the affections of love*, and not according to any thing of thought separated from them."—*A. R.* 908.

That all orders and degrees of good and truth, from the highest to the lowest, and consequently all persons who are in these various degrees, are welcomed and *included* in the New Church, and hence that this Church is prëeminently catholic and universal in its character, is further taught in the internal sense of these words : "And he measured the city with a reed, twelve thousand furlongs. The length, and the breadth, and the height of it, are equal." The spiritual meaning of the latter clause of this verse is explained in the New Church as follows :

The reason why it is said that the length, breadth, and

height of it are equal, is, that all things of that church were from the good of love; for by length is signified the good of love, and by breadth the truth derived from that good; and by height is signified good and truth together *in every degree*; for height is from the supreme to the lowest, and the supreme descends to the lowest by degrees, which are called degrees of altitude, in which the heavens are, from the supreme or third heaven to the ultimate or first. The reason why the length, and breadth, and height of it being equal, signifies, that all things are from the good of love, is, because length, which signifies the good of love, precedes, and the breadth is equal to it; thus as is the length, so also is the height; otherwise to what purpose could it be said that the height of the city was twelve thousand furlongs, seeing that, in such case, it would rise immensely above the clouds, yea above the atmosphere of air, the height of which does not exceed thirty furlongs (stadia); it would even reach up an immense way into the ether towards the zenith. That by these three being equal, is signified, that all things appertaining to that church *are derived from the good of love*, appears also from what follows; for it is said that "the city was *pure gold* like unto pure glass," (verse 18,) and also that "the street of the city was *pure gold* like transparent glass," (verse 21;) and by gold is signified the good of love.—*A. R.* 907.

The universal and *inclusive* character of this New Church is further and still more explicitly taught in the spiritual sense of what is said "to the seven churches which are in Asia."

"And the seven candlesticks which thou sawest are the seven churches," signifies, the New Church upon earth, which is the New Jerusalem descending from the Lord out of the

new heaven. That the candlesticks are the church may be seen above, n. 43; and whereas seven signify all, (n. 10), by the seven candlesticks are not understood seven churches, but the church in the aggregate, which *in itself is one, but various according to reception.* Those varieties may be compared to the various jewels in the crown of a king; and they may also be compared to the various members and organs in a perfect body, which yet make a one. The perfection of every form consists in various things being suitably disposed in their order: hence it is, that *the universal New Church is described, as to its various particulars, by the seven churches*, in what follows.—*A. R.* 66.

And if we inquire into the character and faith of these "seven churches," as explained according to the spiritual sense of what is addressed to them, we shall find among them all the forms of religious error which prevail, or which have prevailed, in Christendom, yet coexisting with somewhat of the life of charity. And although the errors themselves are not of the New Jerusalem, but are most emphatically repudiated by her, this Church nevertheless receives, or acknowledges as within her pale, all *persons* who are in any degree of genuine charity, how many or how great soever be the errors of doctrine into which they have fallen; for all such will sooner or later receive true doctrine, since this alone is really in agreement with their life's love. Thus we are taught that,

"*Unto the angel of the Church of Ephesus write*, signifies, to those and concerning those, who primarily respect truths of doctrine and not good of life." Still

these are of such a character, that "they cannot bear that evil shall be called good, nor the reverse;" yet "this is against them, that they do not esteem good of life *in the first place.*"

"*And unto the angel of the Church in Smyrna write*, signifies, to those and concerning those, who are *in good as to life*, but in falses as to doctrine." Yet it is said of these (A. E. 112) that "they are in the spiritual affection of truth; and they who are in the spiritual affection of truth, are also in the life of charity, for thence they have spiritual affection. . . . They who are in that affection study the Word, and desire nothing more than that they may understand it, and this because there are innumerable things therein which they do not understand."

"*And unto the angel of the Church in Pergamos write*, signifies, to those and concerning those, who place the all of the Church in good works, and not any thing in truths of doctrine." Yet it is said of these, that "they have religion, and worship according to it, and also acknowledge the Word to be divine truth."

"*And unto the angel of the Church in Thyatira write*, signifies, to those and concerning those, who are in faith grounded in charity, and thence in good works; and also to those and concerning those, who are in faith separate from charity, and thence in evil works." And yet it is said of these latter, that "they know a few things concerning charity and thence concerning faith from the Word," which they are ex-

horted to "hold fast" by a life according to them, till the Lord come. And in the Apocalypse Explained, it is said, "The subject here treated of, is concerning those with whom the spiritual or internal man is not so much closed, because they are *in some spiritual affection of truth*, and yet suffer themselves to be seduced by those who are in the doctrine of falsities." (n. 164.) For persons who "have suffered themselves to be seduced by others, have not so closed their internal or spiritual man, for they *have not themselves falsified truths*, but have given credit to those who have done so, because their falsities appeared like truths." (n. 163.)

"*And unto the angel of the Church in Sardis write*, signifies, to those and concerning those, who are in dead worship, or in worship which is without the good of charity and without the truths of faith." This is their general character. Yet it is afterwards said, *Thou hast a few names even in Sardis which have not defiled their garments*, by which words "are signified those whose life has been moral from a spiritual origin, from their having applied the knowledges of truth and good derived from the Word to the uses of their life, (A. E. 195 ;) and that, "among them there are also *some* who have life in their worship, . . . and who have not defiled worship by evils of life, and falses thence derived," (A. R. 165, '6) ; and concerning whom, therefore, the Lord says, "*They shall walk with Me in white, for they are worthy.*"

"*And unto the angel of the Church in Phila-*

delphia write, signifies, to those and concerning those, who are in truths originating in good from the Lord."

"*And unto the angel of the Church of the Laodiceans write*: That by these words are signified those who are in faith alone, consequently who are in faith separate from charity, appears from the internal or spiritual sense of all things that are written to the angel of this church," (A. E. 227.) This, again, is the general character of the persons here referred to, or rather, is the doctrine *professed* by them. But in the further explanation of what is addressed to this church, we are taught expressly that "the *greater part* of those who are born within the churches where the doctrine of faith alone, and of justification thereby, is received . . . believe no otherwise than that faith alone is to think concerning God and salvation, *and how they ought to live*; and that justification is *to live before God*:" And "that *there are very few who thus live from doctrine.*" (A. E. 233.)

And thus we find, that, in these "seven churches which were in Asia," when the true spiritual meaning of each is unfolded, are included all those who have within them any element of heavenly life, be it never so meagre; or people who are in every possible state as to good and truth, from the very highest, denoted by "the angel of the church in Philadelphia," who, it is said, "are in truths grounded in good from the Lord," and in the acknowledgment "that they have no power against evils and falses from themselves,"

down to the very lowest, signified by "the angel of the church in Laodicea," who are those that profess the doctrine of justification by faith alone, but the greater part of whom "do not know what faith alone is, nor what is understood by justification." This shows us how inclusive and universal the New Church is, and how various are the states of those composing it. And it is *all the more perfect* because of this variety. For, as we read in the Apocalypse Revealed (n. 66), "The perfection of every form consists in various things being suitably disposed in their order: *Hence it is, that the universal New Church is described, as to its various particulars, by the seven churches,*" which were in Asia.

The inclusive and universal character of the New Jerusalem is further shown in the seventh chapter of the Apocalypse. In the first part of this chapter we have an enumeration of the twelve tribes of the children of Israel, and the number of those that were sealed out of each tribe; and "they who are meant by the twelve tribes of Israel are such as constitute the Lord's *internal* Church"; or, they are those "of the New Christian Heaven and the New Church, who will be in truths of doctrine derived from the good of love through the Word from the Lord," for these constitute the internal church. But every church must have an *external* as well as an internal; and these cohere together and form a one, like the internal and external parts of man's body. Who, then, make the external of this New Heaven and New Church? We are in-

formed in verse 9 of this chapter, where we read: "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands." The following is the signification of the first clause of this verse, as given in the Apocalypse Revealed:

"After this I beheld, and, lo, a great multitude, which no man could number," signifies, all the rest who are not among the above recited, and yet *are in the Lord's New Heaven and New Church*, being those who compose *the ultimate heaven and the external church, whose quality no one knows but the Lord alone.* That by a great multitude are signified those who are not enumerated above, and yet are in the Lord's heaven and church, is plain from verses 9, 10, 13, 14, 15, 16, 17, where it is said, That they "stood before the throne and before the Lamb, clothed in white robes, and palms in their hands; and that they serve him in his temple; and he that sitteth on the throne shall dwell among them;" besides many other things. By numbering, in a spiritual sense, is signified to know the nature and quality of any thing. . . . But who they are in particular, who are meant by those that are called a great multitude, cannot be known without first revealing an arcanum. The arcanum is this: The universal heaven, together with the church on the earths, in the sight of the Lord, is as one man; and because it is as one man, there are some who constitute the head, and thus the face with all its organs of the senses; and there are some who constitute the body with all its members. Those who are enumerated above,

constitute the face with all its organs of the senses; but these now mentioned, are they who constitute the body with all its members. That this is the case, has been revealed to me; as also, that they who constitute the first class of the tribes, verse 5, are those who correspond to the forehead down to the eyes; that they who are of the second class, verse 6, are those who correspond to the eyes, together with the nostrils; the third class, verse 7, those who correspond to the ears and cheeks; and the fourth class, verse 8, those who correspond to the mouth and tongue. The Lord's church is also internal and external; they who are meant by the twelve tribes of Israel are such as constitute the Lord's internal church; but they who are now mentioned are such as constitute the external church, and cohere as one with the above recited, as inferior things with superior, thus as the body does with the head; therefore the twelve tribes of Israel signify the superior heavens and also the internal church, but these signify the inferior heavens and the external church.—*A. R.* 363.

In harmony with the above extract, we are further taught concerning the meaning of this passage, in the Apocalypse Explained:

"*After this I beheld, and lo, a great multitude.*—That hereby are signified all those who are in the good of life, according to their religion, in which there are not genuine truths, appears from this consideration, that, by the twelve thousand sealed out of every tribe, are understood those who are of the church in which there *are* genuine truths.

"*Which no man could number.*—These words signify that the quantity and quality of good and truth with them are known to the Lord alone.

"*Of all nations and tribes.*—That by these words are signified all who are in good as to life according to the doctrinal tenets of their religion, appears from the signification of nations, as denoting those who are in good—in the present case those who are in the good of life. . . . And inasmuch as they are treated of who are in the good of life according to their religion, by tribes are signified the doctrinal tenets of religion which *they believe to be* truths and goods, these also being understood by tribes when such are treated of in the Word; whereas by the tribes of Israel, which were treated of above, are understood all who are in the genuine truths and goods of the church.

"*And people and tongues.*—That by these words are signified all who are *in falsities from ignorance and from various religions*, appears from the signification of people, as denoting those who are in truths of doctrine, and in the opposite sense, those who are in falses of doctrine; but in the present case, those who are in falses of doctrine from ignorance, for the subject here treated of is those who are saved, although from the doctrine of their religion they were in falsities; . . . *for what is false is not imputed to any one who lives well according to the dogmas of his religion*, inasmuch as it is not the fault of such an one if he does not know truths.—*A. E.* 452–455.

"A church, in order to be a church, *must be* internal and external; for there are [those] who are in the internal of the church, and there are [those] who are in its external: the former are few, but the latter are *numerous*. Nevertheless, where the internal church is, *the external must be also*, for the internal of the church cannot be separated from its external; and also where the external church is, the internal must be also.—*A. C.* 6587.

Now from all of the foregoing extracts we learn, that those who constitute the external of the church are quite as much a part of the whole church, and quite as indispensable to its existence, as those who constitute its internal; and that, among the great multitude who constitute the external of the Lord's New Church, which is the New Jerusalem, are many who are in very external states, some of them being in great ignorance, and therefore in the falses of ignorance, and others in great falses which they have imbibed from their religious teachers, or from the Church in which they have been educated; but all are in some degree of charity, "living well according to the dogmas of their religion," that is, according to "the doctrinal tenets of religion which *they believe to be truths.*" Therefore the external of the *universal* New Church includes all those among Mahometans and Pagans, who live well according to the precepts of their religion; for the universal New Church on earth makes one with that universal New Heaven, which was formed by the Lord immediately after the Last Judgment; and "since this Heaven was formed 'of all those persons, who, from the coming of the Lord to the present time, had lived in faith and charity,' it follows that it is composed both of Christians and of Gentiles." (N. J. D., 2, 3.) And the external of the New *Christian* Church, which makes one with the New *Christian* Heaven, includes that great multitude scattered throughout all the Christian denominations, a large portion of whom are in great mental obscurity,

but who nevertheless revere the Word, and religiously obey its instruction *as they understand it.* These, being as it were in the boundaries of the New Christian Church on earth, are associated directly with those who are in the boundaries of the New Christian Heaven, and through them, with those who form the innosts of that Heaven. For in the boundaries of heaven, and indeed of every heavenly society, there are persons who have but few truths, and who are in nearly as great obscurity as the simple minded of the laity among any of the various sects in Christendom at the present day.

In heaven, *and in each society there*, the light decreases from the middle to the boundaries, and those are in the middle who exceed others in divine truths, and those are in the boundaries who have few truths; and those have few truths who know no more of religion, *than simply that there is a God* and *that the Lord suffered for them*; also that charity and faith are essentials of the church, *but do not know what faith and charity are.*—D. L. W. 253.

The angelic heaven and the church on earth constitute together one body, whose soul and life is the Lord Jehovah, who is our Lord and Saviour. The universal angelic heaven, together with the church, appears also before the Lord as one man.—*Every heaven, that is founded by the Lord after the consummation of a church*, is arranged in three-fold order, and consists of a supreme, a middle, and a lowest. [To be "in the lowest," is the same as to be "in the boundaries"; and those are *in the boundaries*, who are "in a life according to the precepts of the Decalogue," but

"who have few truths," as stated in the preceding paragraph.]—*Coronis*, 15, 16.

But is it not repeatedly taught in the doctrines of the New Jerusalem, that an acknowledgment of the Lord's Divine Human, and a life according to the precepts of the decalogue, are two *essentials* of the New Church? Certainly it is. And this teaching, rightly understood, is by no means in conflict with any thing we have here said, nor does it reduce the New Church within any narrower limits than those we have indicated. For all those, who, from a principle of religion, obey the truth *as they understand it*, and all in Christendom who acknowledge the divinity and sanctity of the Word, how much soever they may misapprehend its true meaning, provided they be in some degree of charity, do, in their hearts, acknowledge the Divine Human of the Lord.* While on the other hand, they who are in no charity, but in the life of evil, do, in their hearts, deny the Divine Humanity, however they may acknowledge it with their lips. We may think sensually of the Lord as to his Divine Human, and worship Him idolatrously, as the Jews did Jehovah when they worshipped the mere name; or we may think spiritually of Him, and worship Him truly, as we do when we think of Him as the very Divine Truth, and reverently obey

* "They who are in the life of good, acknowledge the Lord [as to his Divine Human], inasmuch as they are under the influx of heaven, the principle whereof is love and charity, because heaven is of the Lord, from whom come all things appertaining to love and charity."—*A. C.* 2354

what the Truth teaches. For "those who call themselves Christians, and say they worship Christ, and yet do not live according to his precepts, worship Him *with idolatrous worship, because they worship his name alone.*" (*A. C.* 3732.) It is easy to see, therefore,—and this is no new truth—that men may acknowledge and worship the Divine Human with their lips, "while their hearts are far from Him." While on the other hand, it is equally possible for persons who never heard the expression, "Divine Human," to be in their hearts sincere and devout worshippers of that Human.

To think spiritually of the Divine Human, is to think of it as the Divine of the Lord veiled in a manner to suit the states of recipient subjects; that is, as the very Divine Truth brought down and accommodated to the various states of angels and men. Divine Truth is the human form of Divine Love. This is the SON which brings the FATHER forth to view, as the *thought* in a man's understanding brings to view the *love* in his will. This Truth, called also the *Logos* or Word, became incarnate in the person of the Lord Jesus Christ, and thus was exhibited in its lowest form, even in the ultimate or sensuous sphere. The Divine Human, therefore, is none other than the Divine Truth, ever working its way into the natural human mind in some divinely accommodated form, ever revealing to us the nature and depth of evil within as we are able to bear it, ever enlightening us in regard to our duty, ever strengthening us in times of temptation, ever reproving us "of sin, and of righteousness, and of judgment,"

ever seeking "to save that which was lost." And the reason why the truth does this—does it actually or potentially—is, because its indwelling life and soul is the very Divine Love or Goodness, signified by the Father, from which the Truth proceeds and comes forth, as light proceeds from heat or thought from affection, and with which it absolutely and eternally makes one. Hence the incarnate Word saith; "The Father that dwelleth *in* Me, He doeth the works." "I proceeded and came forth from the Father, and am come into the world." "I and the Father are one." Accordingly the New Church teaches:

The Divine cannot appear to any man, nor even to any angel, except by the Divine Human; and the Divine Human is nothing but the Divine Truth which proceeds from Himself.—*A. C.* 6945.

The Divine of the Lord above the heavens could not be represented, because it is infinite; but the Divine of the Lord in the heavens [may be represented], for this latter is accommodated to the reception of the angels who are there, and who are finite; this Divine is in their perception the Divine Human of the Lord, who alone is holy.—*A. C.* 9956.

Whether we speak of the Divine Human of the Lord, or the Divine Truth, it is the same thing, inasmuch as the Lord, when He was in the world, was Divine Truth itself; and when He went out of the world, He made Himself Divine Good, from which is Divine Truth.—*A. C.* 10258.

The Divine Human which is in heaven, is the Divine

Truth which proceeds from Him [the Lord], which is light from Him as from the sun. The Lord as to his essence, is not Divine Truth, for this is from Him as light from the sun; but He is Divine Good itself, one with Jehovah.—*A. C.* 6280.

From these extracts it is plain, that all who love truth for its own sake, and at the same time acknowledge the Divine of the Lord in it, do really, though they may not professedly, acknowledge and worship the Divine Humanity. And all such, provided they reverently obey the truth which they understand, though it may be truth of a very external kind, are actually in the two *essentials* of the New Church above mentioned.

But are we not further taught in the doctrines of the New Jerusalem, that the first Christian Church has come to its end, and ceased to be a Church? That it is internally and spiritually destroyed—consummated—dead? That, at the time of its consummation, which took place a hundred years ago, there was not a single genuine truth which had not been falsified, nor any genuine good which had not been adulterated? Assuredly we are so taught. But it would be a great mistake to infer from this, that there is no truth or goodness, and therefore nothing of the true church now, any where except among those who openly acknowledge the Lord in his second coming, or profess to be of the New Jerusalem. Even at the period when the Christian Church was consummated, the *people* of Christendom were not altogether immersed in falses

and evils. "*The greater part*" of those who *professed* the very falsity which had destroyed the church, were not really *in* that falsity, but were providentially kept in the belief of the necessity of living "a life according to the precepts of God in the Word." (A. E. 233.) And at the present day, the people throughout Christendom and throughout the world enjoy a much higher degree of illumination than they did a hundred years ago, or previous to the Last Judgment. They think more freely, and, as a consequence, perceive the truth upon all subjects more clearly now than formerly. The various churches in Christendom, it is true, profess and teach substantially the same doctrines now as then; but the people—the wiser and better portion of them especially—*think* concerning these doctrines now, very differently from what they then did. They think more rationally and truly concerning the Lord and his Word, concerning charity and faith, concerning the resurrection and the life after death, concerning heaven and hell. They cannot help thinking differently upon these subjects from what they did formerly, because the darkness which once brooded over the church and the world, has been in a measure dissipated, and the common mind of the race enjoys a higher illumination. For we are taught to expect, as one necessary consequence of the Last Judgment, that there would thenceforward be a freer influx of heavenly light and warmth, not merely into a few *Swedenborgian* minds, but into the general intellect and heart of humanity. We are taught to regard this New Dis-

pensation of truth, as the coming of a new day to the children of men—a day that is to shine upon all and for all—or as "a new light shining forth, which in the Word is called morning." (*A. C.* 408.) Now when a new day breaks and the morning comes, it sheds its light not merely on a few favored districts here and there, leaving the rest in midnight darkness. It lights up the whole hemisphere. The loftiest summits, it is true, catch the first beams of the rising sun; but forthwith they are reflected into the valleys, so that the deepest ravines and obscurest nooks are in some measure illumined thereby. So with the coming of the Son of Man in this New Morning of the church. He comes agreeably to divine promise, not for a few but for all; for it is written, "And every eye shall see Him, even they that pierced Him." His heavenly beams may fall earlier or more directly on some minds than on others; but they can no more remain there to the exclusion of other minds, than the beams of the morning sun can remain exclusively on the lofty mountain-tops which first receive them. The entire spiritual horizon is filled with a blaze of light. Accordingly we are taught in the treatise on the Last Judgment, that,

The state of the world hereafter will be quite similar to what it has been heretofore, for the great change which has been effected in the spiritual world, does not induce any change in the natural world as regards the outward form: so that the affairs of states, peace, treaties, and wars, with all other things which belong to societies of men, in general and

in particular, will exist in the future just as they existed in the past. . . . But as for the state of the church, this it is which will be *dissimilar* hereafter; *it will be similar indeed in the outward form, but dissimilar in the inward.* To outward appearance divided churches will exist as heretofore; their doctrines will be taught as heretofore; and the same religions as now will exist among the Gentiles. But henceforth *the man of the church will be in a more free state of thinking on matters of faith*, that is, on spiritual things which relate to heaven, because spiritual liberty has been restored to him.—*L. J.* 73.

Before the Last Judgment was effected, much of the communication between heaven and the world, therefore between the Lord and the church, was intercepted. All enlightenment comes from the Lord through heaven, and enters by an internal way. So long as there were congregations of such spirits between heaven and the world [i. e. spirits in the intermediate state, who were immersed in falses, and upon whom the Last Judgment was performed], or between the Lord and the church, man was unable to be enlightened. It was as when a sunbeam is cut off by a black interposing cloud, or as when the sun is eclipsed and its light arrested, by the interjacent moon. . . . . Now since all these interposing congregations were dissipated by the Last Judgment, it is plain *that the communication between heaven and the world, or between the Lord and the church, has been restored.* —*Contin. L. J.* 11.

The state of the world and of the church *before* the Last Judgment was *as evening and night*, but *after* it *as morning and day.* When the light of truth does not appear, there is a state of the church in the world like evening

and night; but when the light of truth appears, and the truth is received, there is a state of the church in the world like morning and day. Hence it is, that these two states of the church are called evening and morning, and night and day in the Word.—*ib.* 13.

Thus wrote the Great Seer nearly a hundred years ago. And had he foreseen, with all the clearness of a prophet's vision, the stupendous events of the last century, and the steadily increasing light upon all subjects which has been pouring in upon the human mind during that period—especially the mind of Christendom—he could hardly have uttered a prediction that would have received a more exact and literal fulfilment. But he spake not as a prophet—he laid no claim to the prophetic gift. He simply reasoned from known causes or observed facts in the spiritual world, to their normal and necessary effects in the natural world.

We see, therefore, that nothing which is said concerning the consummation of the first Christian Church, militates in any way against our idea of the comprehensiveness and universality of the New Christian Church, which had its origin and commencement at the time of the Last Judgment. On the contrary, all that is taught concerning the nature of that Judgment, and its subsequent effect upon the church and the world, is in complete harmony with the view here presented, and strongly corroborative of its truth. For we are authorized to believe and affirm, that, while the various churches in Christendom are, to outward appearance, similar to what they were a century

ago—while they profess and teach substantially the same doctrines, they yet think and believe differently, and *are different* internally from what they then were. They all share in that general enlightenment which has come as a necessary consequence of the Last General Judgment.

Where, then, is the New Jerusalem? Can we point to the societies and associations of men organized under this name, and say, "Lo! here, or lo! there?" By no means. This would be to convey a most false idea of its extent and comprehensiveness; for within its wide-embracing walls are included men of every clime and creed, "who live well according to the dogmas of *their* religion," that is, according to the truth as it has been taught them, or *as they understand it.* Its gates stand open continually, and a look of brotherly recognition is given, and the warm hand of fellowship is extended, to all who have in their hearts any element of heavenly life, and who are, therefore, in conjunction with the Lord and in fellowship with the angels. But "there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination or maketh a lie."

It is, indeed, a New Dispensation—a dispensation of new and higher truth for the development and up-building of a new and higher life among the children of men—which is now proclaimed. But it "cometh not with observation"—not in any such observable, tangible, definite, *numerical* form, as some are expecting it; but rather as the dawn of a New Morning—as

a New Light breaking forth in the east, for the illumination of all eyes and the rejoicing of all hearts. As saith the Incarnate Word: "For as the lightning cometh out of the east, and shineth even unto the west, *so shall also the coming of the Son of Man be.*"

And here our task is ended.—We have seen how august are the dimensions of a true Church, when truly measured; and a Church is truly measured, only when that divine standard of measurement, which John beheld in the hands of his celestial Interlocutor, is applied to it—THE GOLDEN REED. This alone can give us the precise length, and breadth, and height, of the Holy City. And since there are principles in every angel, and individuals in every angelic society, corresponding to all the parts of the human body, from the delicate substance of the brain down to the coarse cuticle on the soles of the feet, and since the Lord's true Church on earth, if its proportions be just and equal, must be composed of men who correspond in like manner, therefore the measure of this universal, this crowning Church of all—THE NEW JERUSALEM—is "THE MEASURE OF A MAN, THAT IS, OF AN ANGEL."

END.

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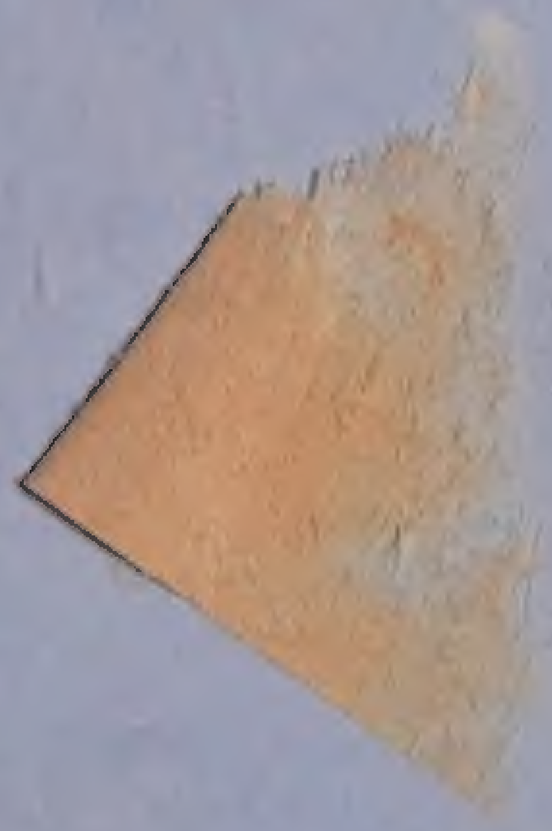

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